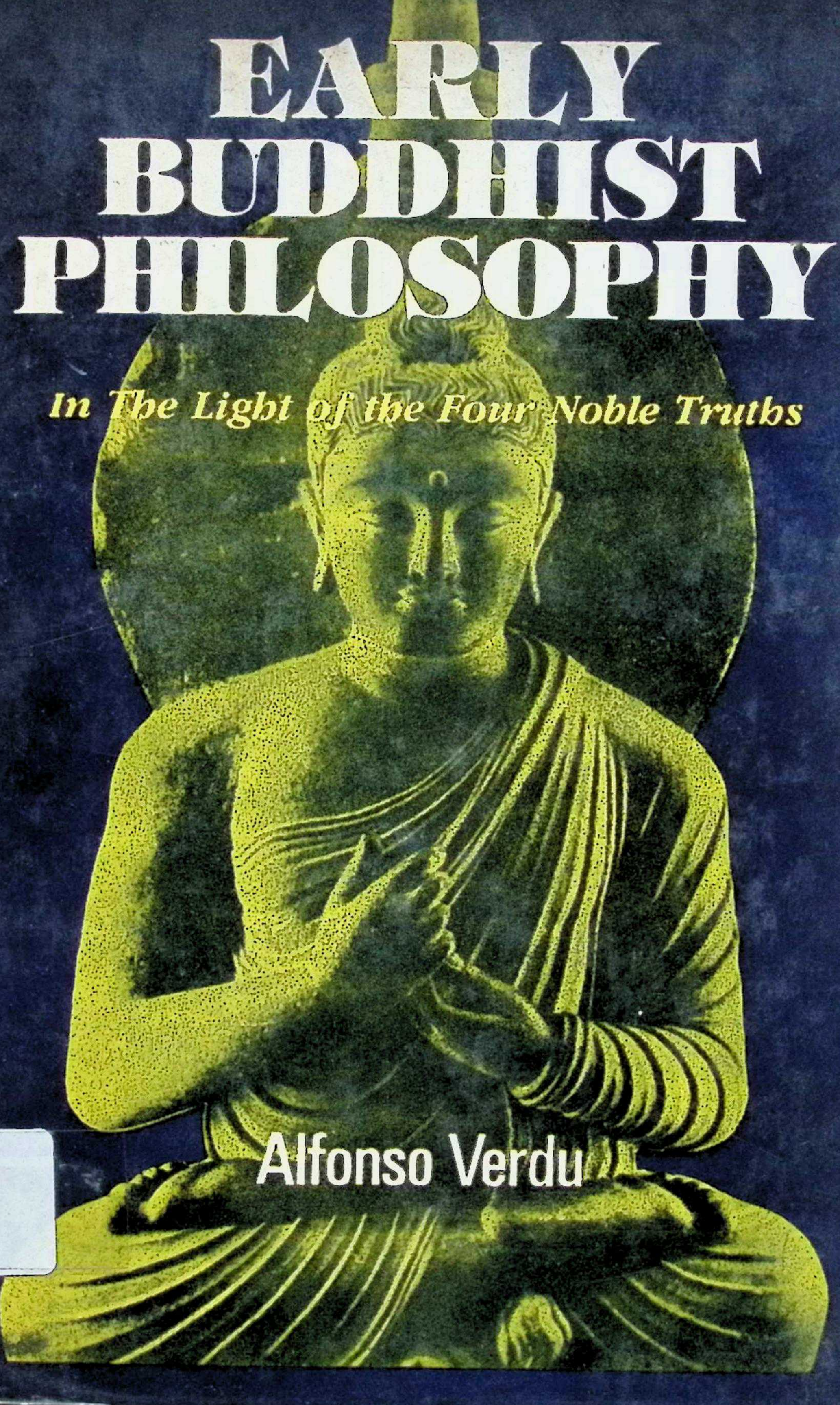
EARLY BUDDHIST PHILOSOPHY

In The Light of the Four Noble Truths

Alfonso Verdu



A new systematization of the main philosophical tenets of Hīnayāna Buddhism as derived from the Four Noble Truths. The work is divided in three parts: 1) "Suffering" and the Nature of Existence; 2) "Origin of Suffering" and the Notion of Existence and World-causation; 3) "Cessation of Suffering" and the "Path to the Cessation of Suffering": Psycho-cosmic spheres of purification. It attempts novel exploration of the notion of Karma as entailing both individual retribution and World causation. It contains also a newly approached linkage to Buddhist idealism and the later Mahāyāna schools of Buddhist totalism.

The strength of this book and its original contribution lie in its comprehensive explication of the Abhidharmakośa. It functions more or less like a modern commentary on Vasubandhu's treatise. Like classical Buddhist commentaries, this modern commentary gives precise explanations of the technical points in the Abhidharma philosophy. This modern commentator assists Western readers to comprehend the ideas of the Abhidharma by citing parallel or similar ideas from the thought of major Western philosophers, such as Kant, Heidegger, and Husserl.

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EARLY BUDDHIST PHILOSOPHY

Introduction

Cattāri ariyasaccāni: dukkhaṃ ariyasaccaṃ
dukkhasamudayo ariyasaccaṃ
dukkhanirodho ariyasaccaṃ
dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

There are Four Noble Truths:
The Noble Truth of Suffering
The Noble Truth of the Origination of Suffering
The Noble Truth of the Cessation of Suffering
The Noble Truth of the Path Leading to the Cessation of Suffering.

Dīgha-nikāya, II, 304

According to Buddhist tradition it is said that in the year 528 B.C., after having obtained final enlightenment under the bodhi-tree in Bodh Gayā, the Buddha Śākyamuni proceeded to Vārāṇasī (Benares), where in a deer-park (presently called Sārnāth), east of the city, he found five of his former companions in the practice of asceticism. These five ascetics had abandoned Siddhārtha Śākyamuni after the latter had forsaken the harsh practices of mortification and self-chastisement in favor of the middle-way of moderation as most conducive to the search for ultimate truth. In the presence of these five ascetics, Śākyamuni set "the wheel of the Dharma" (the Buddhist doctrine) into motion. So we are told in the Saṃyutta-nikāya:

> Once the world-honored one was at Vārāṇasī at the deer park called Ivipatana (presently Sārnāth) he addressed the five monks in the following manner: There are two extremes not to be served by a wanderer (seeker of truth). One is the pursuit of desires and the pleasure which springs from desire . . . .the other is the pursuit of (self-inflicted) pain and hardship . . . .The Middle Way of the Tathāgata (The Thus Come and Gone) avoids both of these two extremes. It is enlightened, it brings clear vision (of the Four Noble Truths) and it leads to peace and Nirvāṇa. . . .
>
> And this is the Noble Truth of Sorrow. Birth is sorrow, age is sorrow, disease is sorrow, death is sorrow; contact with the unpleasant is sorrow, separation from the pleasant is sorrow, every unfulfilled wish is sorrow. In short all the five skandhas (components of individual existence) are sorrow.
>
> And this is the Noble Truth of the Origin of Sorrow. It originates from craving, which leads to rebirth, which brings delight and passion, and seeks pleasure now here, now there, the craving for sensual pleasure, the craving for continued life, the craving for power.
>
> And this is the Noble Truth of the Halting of Sorrow. It is the complete stopping of craving, so that no passion remains, abandoning it, being released from it, giving no place to it.
>
> And this is the Noble Truth of the Way leading to the Halting of Sorrow. It is the Noble Eightfold Path, namely, Right Views, Right Resolve, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.
>
> (Saṃyutta-nikāya V, 421ff.)

This was the original Buddhist manifesto. It contains the roots of the whole, complex tree of Buddhist Religion and Philosophy. The Four Noble Truths are at the basis of all Buddhist efforts to explain the nature of existence, the structures of the psycho-cosmic reality of life, the Suffering that pervades these structures and the ultimate goal of absolute freedom. The whole history of Buddhist thought, migrating from India into the vast regions of Southeast Asia and through China to Tibet, Korea, and Japan, represents the theoretico-practical dialectic of the Four Noble Truths. The variety of philosophical expression that has developed from the "sermon at the Deer Park" reached a vastness hardly equaled throughout the journey of the human mind upon the roads of history. Buddhist philosophy, as a self-contained Totality of philosophical vision and spiritual freedom, has previously been presented by this author in The Philosophy of Buddhism: A "Totalistic" Synthesis. There, all the apparently self-overriding doctrines of the Buddhist schools of philosophy have been shown to integrate mutually from one into the other. In the present work, I concentrate on the roots of such a deployment of Buddhist philosophy as a totalistic theory and as a "totality" in itself. These roots, as said above, reside in the study of the Four Noble Truths and their immediate philosophical entailments as they were propounded by the early thinkers of Buddhism. Our aim is not to expound the theories of Hīnayāna scholasticism as this can be thought to stand against the Mahāyāna universalistic theories of esotericism, integrationism and totalism; quite the contrary, for we are trying to look into the deep roots of the early doctrines, and this always remained essential not only to Buddhism per se, but also to its development as a historical ground of culture. It is only by superficial appearance that Hīnayāna scholasticism runs counter to the universalism of the T'ien-t'ai and Hua-yen schools, and to the pragmatic and intuitive forms of Zen Buddhism. But Zen Buddhism could have never existed without Hīnayāna Indian scholasticism. To the extent that Hīnayāna scholastics disputed the issues of ontological impermanence as the root of the all pervading Suffering of existence, and attempted to unravel the mysteries surrounding human knowledge and action, to that extent were the meanings of Lin-chi's "shouting and beating" methods of instruction made open to the followers of Zen Buddhism.

In spite of its immense variety of doctrinal ramifications, Buddhism is but one common vision of reality. The whole of Buddhism is mounted on the wheel of "Suffering." No "Suffering," no Buddhism. And the wheel of "Suffering" turns around the axis of causation, which is the most intricate of all philosophical issues confronted by the seeking human mind. Upon the universal fact of Ill and Sorrow and the origination that sets it into its ever turning motion resides the whole variegated effort of Buddhist thought. Its variegation is far from being an at-random occurrence; the unity of the axis around which Buddhist thought turns is the same support around which it develops towards the most comprehensive coverage of this psycho-cosmic and embodied existence which houses Suffering. This is the reason why the Four Noble Truths enunciated by the Buddha at the very onset of his pravacana (evangelium) are still the Four Noble Truths of all of Buddhism. These Truths, as formulated in the Pāli dialect in which they were originally committed to writing, have been briefly summarized in Sanskrit through the following four simple terms:

1. Duḥkha = Suffering
2. Samudaya = Origin of Suffering
3. Nirodha = Cessation of Suffering
4. Mārga = The Path towards Cessation of Suffering

It is obvious that the formulation of the Four Noble Truths springs from the very roots of existence which is pervaded by ill and sorrow. The simple terms which express such basic truths of Buddhism will also head the three parts of the present work: In the first part we shall look into the constituents of human world-conscious and world-inhabiting existence as carrying intrinsically the germs of "suffering." In the second part we shall delve into the aspects of causative origination that put such components of human existence to work. These aspects of causation, in their pluralistic fragmentation, will already bear the implicit directionality towards a totalistic notion of both origination (samudaya, samutpāda) and action (karma). And in the third part, dealing per modum unius with the third and fourth "Noble Truths," we shall inquire into the original Buddhist conceptions of absoluteness as the basis for the extinction (nirodha) of "relative" and hence "suffering" existence.

All the basic and original sources for the Buddhist understanding of human existence in regard to the transcendental character of ultimate Truth, for its philosophical and scholastic formulations, and for the way of life which is conducive to the final realization of the goal, are all to be traced back to the threefold scriptural Canon called the Tripiṭaka. The Tripiṭaka (literally meaning the "Three Baskets" which preserve the Scriptures) was orally extant and transmitted as early as ca. 320 B.C. In all probability, however, it was not committed to actual writing prior to the year 25 B.C. when it was compiled in Ceylon in a Sanskrit derivative called Pāli. This language was the regional dialect of Ujjayini, a Western Indian town that was the necessary sojourn of northern merchants and travelers heading for the South. Thus Pāli was given a similar role to the one played by Latin in the early days of the Christian church. Although Sanskrit was the language of the Vedas and Upaniṣads in the Hindu set of scriptures, and was later adopted by many Buddhists, especially from the mid-Northern and Northwestern parts of India (the old Magadha and Gandhara regions), the ancient School of the Elders (the Sthaviras or Theravādins) fought strenuously to keep Pāli as the sacred language of scriptural Buddhism. Commentaries were also written for the most part in Pāli, and attempts by Northerners to adopt the use of Sanskrit was met by stiff resistence in the Ceylonese stronghold of Hīnayāna founded as early as 246 B.C. by Mahendra, the son of Buddhist king Aśoka, ruler of the Magadha country west of Vārāṇasī in the Ganges region.

The Tripiṭaka thus constitutes the threefold collection of "canonical" literature. The "first basket" contains the sayings of the Buddha himself and is called the Suttapiṭaka or "the collection of Sūtras". The Sūtras are the Scriptures per se, as they contain the sacred word on the Dharma or Buddhist Doctrine. However, the second and third part of the Tripiṭaka are also considered scriptural in that most of their works are also attributed, in a more or less direct manner, to the original teachings of the Buddha. The Second piṭaka (basket) is called the Vinayapiṭaka which contains the monastic rules of moderate asceticism as is to be observed by the followers of the Dharma as they joined the saṃgha (the congregation). And the third "basket" is the Abhidhammapiṭaka, the doctrinal and theoretical basis for early Buddhist philosophy. This Abhidhamma collection contains seven works as they are listed by the early Canon of the Theravādins. These seven works have been universally considered as the true and original works of the *Abhidhamma* (Skt. *Abhidharma*). The school of the *Sarvāstivādins*, however, considered their own *Abhidharma* as formed by seven different works. These works are not extant in Pāli or Sanskrit but are preserved in the Chinese versions of the more comprehensive (*Hīnayāna* and *Mahāyāna*) collection of the Chinese *Tripiṭaka* (available at present in the Japanese edition of the *Taishō Daizōkyō*). However, these seven *Abhidharma* works (as different from the *Theravāda* canon) are not attributed to the Buddha himself but to different early authors who favored the scholastic trends of the *Sarvāstivādins*.

The term Scripture (as "canonical" work) cannot be applied to a great number of classical commentaries which followed as interpretations of the *Abhidharma* canonical books. Nevertheless, these commentaries, usually called *śāstras* (treatises) or *bhāṣyas* (commentaries), or *saṃgrahas* (compendiums) etc., are of the utmost importance for the study of the philosophical doctrines developed as explanation and interpretation of the scriptures. We shall have to refer to them often and it is upon them that we shall rely most heavily.

Among these commentaries should be mentioned such works as the *Aṭṭhasālinī* (a commentary to the canonical work *Dhamma-saṅghaṇi*), and two *Vibhāṣās* (which became the doctrinal sources of the Vaibhāṣikas and Sarvāstivādins), the *Abhidhammatthasaṅgaha* of Anuruddha (X cent A.D.?) and the most important and vastest exposition of the *Hīnayāna* philosophical doctrines, the *Abhidharmakośa* of Vasubandhu (*ca*. 420-500 A.D.). Other essential texts are the celebrated *Vimuttimagga* ("Way of Emancipation") by Upatissa (IV cent. A.D.) and an amplification of this work called the *Visuddhimagga* ("Way of Purification") written by Buddhaghoṣa (V cent. A.D.). Among these important classics of early Buddhism, only the *Abhidharmakośa* of Vasubandhu was written in Sanskrit, while the rest were compiled in Pāli. The *Aṭṭhasālinī*, the two *Maggas* and the *Abhidhammatthasaṅgaha* represented the doctrinal developments of the Theravādins. The two *Vibhāṣās* (extant only in the Chinese) were the main treatises of the *Sarvāstivāda* conceptions. The *Abhidharmakośa* of Vasubandhu, which relied heavily on the interpretation of the two *Vibhāṣās*, expounds both the doctrine of the *Sarvāstivādins* and that of their staunchest opponents, the *Sautrāntikas*. It is in this sense that the

Abhidharmakośa constitutes one of the most important pillars for the study of *Hīnayāna* theories in their development up to the V century A.D. This large work (divided in nine parts) has always served as the basis for the Chinese and Japanese interpretation and study of the *Abhidharma*, and is usually referred to by its abreviated title as the *Chu-she* in Chinese or as the *Kusha* in Japanese. It is obvious that our work will rely primordially on this nearly inexhaustible source of *Hīnayāna* scholasticism. As for the *Vimuttimagga* and the *Visuddhimagga*, their main concern was the study of the methods of concentration conducive to the purified states of consciousness which are considered the preamble to *nirvāṇa*. Hence, they belong fundamentally in the explanation of the Fourth of the Noble Truths as this refers to the "Eightfold Path." Their philosophical relevance however is not negligible since large portions of these works contain a wealth of information on the psycho-cosmic conceptions that form the core of *Hīnayāna* metaphysics. Thus, such works will quite often be taken into account.

As for the main schools of *Hīnayāna* scholasticism, some authors mention up to eighteen different groups. For the sake of clarity and in order to focus on the essentials, we shall rely fundamentally on the doctrines of the above mentioned three schools: the *Theravāda* on account of its early origins as the direct transmitter of the Buddha's tradition; the *Sarvāstivāda* on account of the prolific systematization of metaphysical speculation which it produced; and the *Sautrāntika* school, which is known to us almost exclusively through the accounts of Vasubandhu in his *Kośa*. This latter school is quite relevant in that it plays the role of a catalyst to the somewhat untamed analytic tendency and proliferous conceptualism of the *Sarvāstivādins*. On the whole, however, the *Sarvāstivāda* school will be the main object of our attention.

An explanation of the title of our primary source, the *Abhidharmakośa*, will close our introductory chapter and will also provide us with the basis to delve into the philosophical entailments of the first of the Noble Truths, namely, *Duḥkha* (or Suffering).

The term *kośa* means something like the "scabbard" or "sheath" which preserves a sword, and from which the sword is drawn. Thus Vasubandhu (author of the *Abhidharmakośa*) refers to his work as "having been drawn from the sheath of the *Abhidharma*," i.e., as having been extracted from it. In this way Vasubandhu emphasizes the character of compendium and epitome of the doctrines of the *Abhidharma* that his *kośa* intends to be. Much too large a work to be a compendium! At any rate, *kośa* can also be taken to mean the ark or chest where a treasure is kept, hence the translation of *Abhidharmakośa* may also be given as "Thesaurus of Metaphysics."

In which sense, however, has the term *abhidharma* come to be rendered as "metaphysics?" Vasubandhu explains the term in the following manner: *prajñāmalā sānucarā abhidharmaḥ*: "the *abhidharma* is immaculate knowledge, with all its sequence,"[1] i.e., *abhidharma* is the exposition of the doctrinal tenets of Buddhism insofar as this is the sequence of transcendental knowledge (*prajñā*). Etymologically, the prefix *abhi* means "over," "next to," or also "beyond" or "above," whereas the term *dharma* carries a complexity of meanings throughout its pervasive use in Buddhism. Derived from the root *dhṛ*, which means "to hold," "to carry," it originally was used to designate the "Law" in religious contexts, meaning the Doctrine to be accepted by the mind and to be obeyed by the will. Thus the term *abhidharma* could justly be translated as the "Supreme Doctrine" or "Supreme Law." Vasubandhu, however, gives us more than one interpretation: he first conceives the *abhidharma* as the treatise (*śāstra*) designed to assist in the acquisition of the "immaculate" or untinged knowledge (*amalaprajñā*).[2] On the other hand, *abhidharma* is said to mean "whatever *carries* (*dhāraṇa*) a proper characteristic" (*svalakṣaṇa*). In the words of Vasubandhu: "The *Abhidharma* is thus called not only because it envisages (*abhimukha*) the *dharma* that is the object of the supreme knowledge, namely, *nirvāṇa*, but also because it studies the characteristics of the *dharma-s*[3] (now in plural)," i.e. of those *primordial components or "factors of existence"* which are carriers (*dhāraṇī*) of both mental and physical determinations. Thus the notion of *dharma* as "primordial element," be it in the sense of absolute ontological validity (like *nirvāṇa* being the supreme *dharma*), or in the sense of basic, quasi-atomic "co-efficients" of relative and individual existence, becomes established. In both cases, whether relating to Absoluteness as such or to the relativity of individual being, the term *dharma* connotes the meaning of transcendental "holder" of the individual sentient being in its "suffering" status and of the nirvāṇa into which it extinguishes itself. "Dharmas" in plural, as elementary "factors of existence," are not in themselves the immediate object of sensorial knowledge. Only their interrelated conglomerates (saṃcita, saṃghāta) come to manifest themselves as the ever flowing stream of individual existence. In themselves, however, all the dharmas are meta-empirical, to be known only by inference, and thus they are the object of what generally can be called "metaphysics." Only in this sense is the rendering of the term abhidharma as "metaphysics" justified. With this preliminary notion of the supreme or absolute Dharma as the eternal goal of liberation from the warps of individual "suffering existence," and of dharma-s in plural as the ever transient and impermanent "holders" or "carriers" of such an existence, we are ready to enter our philosophical treatment of the first of the Noble Truths: DUḤKHA.

PART I

DUḤKHA (Suffering) and the Buddhist Notion of Existence

> Tattha katamaṃ dukkhaṃ ariyasaccaṃ?
> Jāti pi dukkhā jarā pi dukkhā maraṇaṃ
> pi dukkhaṃ sokaparidevadukkhadomanassupāyāsā
> pi dukkhā appiyehi sampayogo dukkho piyehi
> vippayogo dukkho yam p'iccham na labhati
> tam pi dukkhaṃ; sankhittena pancupādānakkhandhā
> pi dukkhā.
>
> What is the Noble Truth of Suffering?
> Birth is suffering; old age is suffering;
> death is suffering, sorrow, lamentation
> grief and despair are suffering; association
> with those one dislikes is suffering;
> separation from those one likes is suffering;
> not getting what one wishes is suffering;
> in summary, the five *dharma*-aggregates of
> attachment are suffering.
>
> *Dīgha-nikāya* II, 304; *Vibhaṅga* 99.

Chapter 1

The Three Marks of Existence and Suffering

The *Saṃyutta-nikāya* (21-2) tells us: "All formations (of *dharma*-elements which constitute the individual stream of existence) are transient (*anicca*); all such formations are subject to suffering (*dukkha*); all things are without a self-substance (*anatta*) . . . .that which is transient is subject to suffering; and of that which is transient and subject to suffering and change one can rightly say: This am I; this is my Ego." Thus the three fundamental characteristics of individual existence according to Buddhism are established as *anicca* (Skt.: *anitya*), or impermanence, *dukkha* (Skt.: *duḥkha*) or suffering, and *anatta* (Skt.: *anātman*) or no-selfness, i.e. non-substantiality. The "three marks" are philosophically relevant in that they already point to the very root of suffering, namely, to the fact of radical transience and impermanence. Impermanence is expressed by the two marks which constitute the bipolar axis of the wheel of suffering. *Anicca* and *anatta* are these two "polar" marks. *Anicca* represents the transiency and impermanence of all "objective" manifestations of being in the realm of relative existence, including all the corporeal reality which constitutes the embodiment and support (*āśraya*) of all mental operations. *Anatta*, however, represents the "subjective" side of impermanence as this mark points to the insubstantiality of what appears to be an absolute and permanent Ego: thus, it signifies the total absence of a commonly postulated ontological basis to our mental and willing functions. In point of fact *anicca* (impermanence) and *anatta* (non-substantiality) convert into one another in that the same impermanence afflicts both the flux of subjective consciousness which appears as the Ego and the external objects of our perceptions, feelings and volitive addictions. And by the same token, the same insubstantiality affects both the apparent, permanent Ego that seems to underly our conscious states as well as all the objects of the external appearing world that become the source for desire and action. The wheel of "Suffering" (*dukkha*) turns around this bipolar axis of world-impermanence (*anicca*) and Ego-insubstantiality (*anatta*).

Suffering (Skt.: duḥkha), therefore, is rooted in the metaphysical characteristic of existence as radically impermanent and non-substantial. Thus "suffering" becomes an existential notion in the Heideggerian sense, namely, in that it is primordial and transcends all the aspects and manifestations of the individual conscious being. "Suffering" cannot be properly equated or identified with mere "pain." The Sūtra has made already a differentiation between the transcendental notion of duḥkha and such particular, concrete manifestations of pain as lamentation, grief, despair, etc. In a parallel manner to Heidegger's notion of Angst (anxiety) as this is related to the concrete manifestations of Furcht (fear), the Buddhist notion of duḥkha underlies all concrete modalities of conscious experience. Angst, according to Heidegger, is an original state of mind (Urstimmung or Urgestimmheit). This Urstimmung is ever present in all concrete modalities of "moodness" as an "existential" which cannot be identified with the particular emotion of being afraid of "something" (for Angst is fear of "nothing" in particular). Thus duḥkha is also an ever present and pervading trademark of individual existence which transcends into the highest states of delight and pleasure, whether it be physical or mental. In this sense, duḥkha (suffering) reaches even into the highest and most purified planes of individual existence, through which the self-manifesting, self-embodying manifestations of Bodhisattvas and Buddhas - as conceived in later Mahāyāna Buddhism - are drawn by the common goal of compassion (karuṇā) towards all sentient beings in the realms of karmic rebirth and retribution (saṃsāra). And "com-passion" - after all - is nothing but a "co-suffering," a self-less share the enlightened beings take in the retributive pains of the non-enlightened, for the sake of the emancipation of the latter.

As the characters of impermanence and insubstantiality ground the all-pervasive transcendentality of duḥkha, the very intrinsic character of the dharmas as factors of individual existence comes to the fore. This essential character is expressed in early Buddhism through the doctrine of "momentariness" (kṣaṇikavāda). "Impermanence" as non-substantiality and "non-substantiality" as impermanence are the only underlying common features that embed the streams of all conscious, individual existences. This trait of Buddhist philosophy compares strikingly to Hume's notion of impersonality in his accounting of conscious world-experience. The Ego and its world of experience exhibit only an appearance of permanence and fixity, and consists of nothing but the serial stream of subjective-objective events. A Heraklitean notion of the panta rei is thus also applicable to the Hīnayāna conception of personality and world-continuity: it is no more than the apparent but false continuity of a motion picture being projected upon the screen; an illusion of continuing, self-standing reality takes place on the basis of discrete, momentary aggregations of a diversity of color-, shape-, and sound-manifolds as these are coordinated within the frames of instantaneously appearing single pictures. Thus, individual existence, together with the whole realm of its world-object, is only the illusory outcome of momentary, "quantum-like" aggregates of dharma-elements simultaneously cooperating together on the basis of causative principles, and being successively projected from the potential future into the extinguished past through that indivisible and punctiform door of the present. We are nothing but temporal, down-the-line streams of such manifolds of momentary projections of "dharmic" factors: no permanent Ego underlies such a stream as the substantial support of experience. The Ego-consciousness of subjectivity partakes of this illusion of permanence which accompanies the rapid succession of discrete, blank flashes projected upon the screen. These blank flashes of consciousness serve as basis and support for the manifestation of objective manifolds such as the circumstantial world, epochs and persons involved in the "plot" of everyone's own motion picture. The question will arise: what determines the "plot" which particularly affects each individual stream of existence? The second Part of our book (dealing with the issues of causation) will confront these questions as they were answered by the early Buddhist thinkers of the Abhidharma. Now we shall proceed to the description and listing of such "co-efficients" of existence which henceforth are designated as dharma-s.

Chapter 2

The Doctrine of dharmas. Basic Divisions of dharmas.

From what we have said so far, the term dharma establishes itself as designating the basic, primordial constituents of the conscious stream of individual being, this considered as subject of world-conscious-experience. These elemental factors intervene in bringing about the fourfold aspect of total world-experience reality as psycho-physical (mental-material) and subjective-objective. The conception of the mind as a mere streaming river of sensations, perceptions and notions (a river where no permanent substratum or self "bathes twice") was staunchly advocated by the British empiricist David Hume:

> "Pain and pleasure, grief and joy, passions and sensations succeed each other, and never they exist at the same time. It cannot, therefore, be from any of these impressions, or from any other, that the idea of self is derived . . . . For my part, when I enter most intimately into what I call myself, I always stumble on some particular perception or other, of heat or cold, light or shade, love or hatred, pain or pleasure. I never can catch myself at any time without a perception, and never can observe anything but the perception . . . . If anyone, upon serious and unprejudiced reflection, thinks he has a different notion of himself, I must confess I can reason no longer with him . . . . He may, perhaps, perceive something simple and continued, which he calls himself; though I am certain there is no such principle in me . . . . I may venture to affirm of the rest of mankind, that they are nothing but a bundle or collection of different perceptions, which succeed each other with an inconceivable rapidity, and are in perpetual flux and movement." (A Treatise of Human Nature, IV, Section 6: Of Personal Identity).

Regardless of the disputable nature of this tenet, no one in the West has better expressed the *anatta* and *anicca* priciples as established by early Buddhism. For nothing expresses more precisely the nature of the *dharmas* i.e., the elements of awareness as they associate with objective factors of sensation, perception, emotion, etc., than the lines quoted above. The "rapidity" of the flux is a clear connotation of the *kṣaṇikavāda* ("momentariness") theory whereby each set of *dharmas* constituting *our present bundle* of perceptions is as evanescent as the point of time which holds them for an instant and transfers them from the *oncoming future* over to the past.

The *Sarvāstivādins* considered all these evanescent elements (*dharmāḥ*) as really existing, either as potentials in the future or as actualized in their manifestation into the present on their way to the past. No Ego-substance or soul stretches throughout the three horizons or "epochs" of time and its flux of events. It is important, however, to note the real character of existence of such elements, and that in a transcendental manner all the *dharmas* are ultimately eternal in their potentiality; thus originates the name given to the *Sarvāstivādins* (*Sarva asti* = "every thing is"). The present existence of the *dharmas* is momentary inasmuch as they are manifested in association with one another; their evanescence is then restricted to their *actualized* manifestation in "bundles" or aggregations (*saṃghāta*) in the indivisible moment of the present. Thus the *Sarvāstivādins* seem to adjudicate the *dharmas* an ultimate, timeless, and transcendent though potential availability.[1] This tenet will make it easier for them to explain such vital notions as the retributive character of morally qualified human action through the *karma*-mechanism of retribution. This issue will be handled later in Part II dealing with causation. According to the *Sarvāstivādins*, the *dharmas* come from the future if the causal conditions are such that they are summoned into momentary manifestation (existence proper). As they flow into the past, they might retain certain characteristics which may enable them to re-manifest at a certain point in the future. Thus the three epochs (*adhvan* = the three "roads" or transitions of time, i.e. future, present and past)[2] are "real" for the *Sarvāstivādins* (hence the accusation leveled against them of advocating some sort of panrealism).

These "three roads" of time (triadhvānaḥ) are connected with each other: the future with the present, the present with the future and past, and the past with both the present and the future itself. This conception provided the Sarvāstivādins with a clear-cut basis for the explanation of the karmic cycle of retribution to be dealt with in the second Part of this work. Needless to say, the Sautrāntikas (the "true followers" of the sacred Sūtras) did not adhere to this kind of quasi-phenomenalistic realism, and denied, together with many other notional entities propounded by the Sarvāstivādins, the true reality of the past and the future as really existing "roads" of time.

It is obvious that the Sautrāntikas advocated a purer form of phenomenalism, perhaps closer to the one propounded by Hume. Thus they provided for a transition (through the quasi-doketistic, almost Berkeleyan doctrine of the Mahāsaṃghikas) to the Buddhist idealism propounded by the Mahāyāna-Yogācāras (or Vijñānavādins). It will not be out of place to note here that Vasubandhu, the great expounder of both the Sarvāstivāda and Sautrāntika theories, inclined decisively in favor of the Sautrāntika standpoint. It is no wonder that later Vasubandhu would convert to the idealistic tenet of the Vijñānavāda (only consciousness) theory established and propounded by his own older brother Asaṅga. As a matter of fact, next to the Abhidharmakośa, the most relevant works of Vasubandhu were the Viṃśatikā-kārikā and the Triṃśikā-kārikā (the "Twenty Verses" and the "Thirty Verses") written in defense of the Vijñaptimātratā theory which claims that all elements of existence (dharmas) are reducible to pure mental projections from the ultimate ground of consciousness. Needless to say, this change in philosophical attitude represents a 180 degree turn from the "realistic phenomenalism" expounded by the Sarvāstivāda school. This turn signals the emergence of Buddhist idealism and monism which will reduce all the dharmas to mere mental contents of conscious experience as born and developed by an ultimate "mind-only" (vijñaptimātra), and as outwardly projected into the phantasmagoric (parikalpita) appearance of the world.

Nothing is further from this later monistic and idealistic attitude than the assertion of the Sarvāstivādins that "everything is," i.e., that all the dharmas have an essence and a givenness of their own, which in their potentiality, is ultimate and transcendent. Thus the *dharmas* are mostly conceived as *dravyas* (entitative essences in their own right) capable of coordinating with each other in order to travel from the *adhvan* (road) of the "future" into the *adhvan* of the "present" to be *deposited* into the *adhvan* of the "past." Only "aggregates" of *dharmas* and their actual *presentation* (*svalakṣaṇa*) are destroyed; their ultimate separate essences (*svabhāva*) cannot be destroyed.

The actual manifestation of existence, according to the *Sarvāstivādins*, is then based on "momentary co-emissions" (*kṣaṇikasaṃsarga*) of interrelated and interdependent *dharmas*. This correlated and interdependent co-discharge (*saṃsarga*) is effected by strict laws of causality to be expounded later on. The fountain of causation picks the *dharmas* from the depository of the "future," and discharges them like discrete, pluriform assemblages "gushing out" into the peripheral "present," only to travel back into the center where the "past" places them again into the discharging, motor-causes of re-manifestation.

This conception of "co-emission" (*saṃsarga*) or "discharge" (*utsarga*) strongly suggests the character of "unrest" and "turbulance" which affects the manifestation of the *dharmas*, and which constitutes the reality of conscious existence that we - and our world - are. Thus the *dharmas* are *saraṇa*[3] (in trouble!) engulfed into the turbulance and battle (*raṇa*) that existence is in its ever "gushing" ejection of "life-bundles." The term *raṇa* (turbulance) is directly connotative of *duḥkha* (suffering) which, in its transcendental and pervasive meaning, is also often translated as "unrest." This "unrest" of the *dharmas* is the source of suffering, and the mitigation and final disappearance of suffering can only be effected by the gradual bringing of the turbulent *dharmas* (*saraṇa*) to rest (*araṇa*). The *dharmas* affected by turbulence are also considered as *impure*, soiled by their causal links with evil passions. These "soiled" or impure *dharmas* are designated as *sāsrava* (tinged with passion), whereas the ones that are affected by *araṇa* (i.e.: rest, or the subsiding of turbulence through the practice of moral virtues and meditative practices prescribed by the Path) are designated as *anāsrava* (pure or unsoiled *dharmas*). The *sāsravadharmas* are predominant in lower stages of existence and the *anāsravadharmas* prevail in higher planes, or in the plane of human existence in the stage of the *śaikṣa* (novice, beginner in the Path), the *ārya* (saintly, morally "noble" person) and in the *arhant* (one who has reached the end of the Path through enlightenment).

The *sāsravadharmas* are objects of study in the first and second Parts of our book; that is, they belong to the understanding of the first Noble Truth of *Duḥkka* (suffering) and the second Truth of *Samudaya* (origin of suffering). The *anāsravadharmas* are brought forth as the result of following the Path (fourth Noble Truth). Any *dharma*-elements, which as absolute and eternal might constitute the Noble Truth of Cessation (*nirodha*), are placed beyond the *sāsrava-anāsrava* categories. These will be expounded in our third Part.

The second basic division of the *dharmas* is made according to the character of their manifestation. If their manifestations are correlative and interdependent with each other, if they are the constituents of the *kṣaṇika-saṃsarga* (momentary co-emission) and thus subjected to the forces of causation, then these *dharmas* are called *saṃskṛta* (conditioned); if they are eternally unchangeable, ever-present and indestructible, free from the impelling forces of origination and destruction, then they are called *asaṃskṛta* (non-conditioned).

Hence the *saṃskṛta-dharmas* (conditioned) are the objects of the First, Second and Fourth Noble Truths: of the First and the Second in that only the *saṃskṛta-dharmas* are the carriers of "suffering" (*duḥkha*) and the objects of "origination" (*samudaya*, *samutpāda*); of the Fourth in that they are also the objects of purification and of their transformation from *sāsrava* (soiled with passions) into *anāsrava* (pure and conducive to *nirvāṇa*). The *asaṃskṛta*, or "non-conditioned," *dharmas* are "absolute" factors which make possible the realization of the Third of the Noble Truths, i.e., *nirodha* (or the "act of extinction of suffering"). Of the three *asaṃskṛta-dharmas* advocated by the *Sarvāstivādins*, the first is the absolute medium for the worldly manifestation of the *saṃskṛta*- (conditioned) *dharmas*, namely space (*ākāśa*). The second *asaṃskṛta*- (non-conditioned) *dharma* is the *apratisaṃkhyā-nirodha*, i.e., the state of obstruction or extinction of certain "conditioned" *dharmas* which is brought about without the intervention of "true knowledge" (*pratisaṃkyā*, *jñāna* or *parijñā*) but which takes place spontaneously because of the disappearance or non-occurrence of the causes which otherwise would have brought them into manifestation. The third and most relevant of the *asaṃskṛta*- (non-conditioned) *dharmas* consists in the state of perpetual extinction or obstruction of "conditioned" *dharmas* pertaining to an "individual stream of existence" (sentient being), extinction or obstruction which takes place through the intervention of acts of "true knowledge." This extinction or obstruction is called *pratisaṃkhyā-nirodha*, it takes place gradually, and it reaches its summit in the realization of *parinirvāṇa*, or total "cessation" of an individual stream of existence. Since these three non-conditioned *dharmas* relate directly to the third Noble Truth of Cessation (*nirodha*), they will be the object of our detailed study in the Third Part of this work.

As for the *saṃskṛta*- (conditioned) *dharmas*, the *Abhidharmakośa* designates them also as *sahetuka* (depending on causes) or *savastuka* (having a causal "basis" or *vastu*). As such "they are devoured (*adyante*) by the character of impermanence."[4] Being the constituents of the temporal flux of existence, they are also described as "travellers or wanderers on the roads (*adhvan*) of time."[5] Now we shall proceed to their classification and description as "carriers" (*dhāraṇa*) of individual, "suffering" existence. Thus the traditional classification of the Five *Skandhas* (*pañcaskandhāḥ*) will follow.

Chapter 3

Saṃskṛta or Conditioned *dharmas*: the Five *Skandhas*.

In the passage of the *Saṃyutta-nikāya* above, reference is made to the three "marks" of existence, namely, *anicca* (impermanence), *dukkha* (suffering) and *anatta* (non-self). Subsequently, the second *sūtra* of this *nikāya* tells us: "Form (*rūpa*) is impermanent, sensation or feeling (*vedanā*) is impermanent, perception or notion (*saṃjñā*) is impermanent, (volitive) formations (*saṃskāras*) are impermanent, consciousness (*vijñāna*) is impermanent." The elements thus enumerated are the Five Divisions or Dharma-Aggregates of "suffering" and "attachment" (*duḥkha-pañcopādāna-skandhāḥ*):

1. *Rūpa-skandha* = Division of materiality
2. *Vedanā-skandha* = Division of sensation and feeling
3. *Saṃjñā-skandha* = Division of perception and notion
4. *Saṃskāra-skandha* = Division of volitive and karmic "formations" or "forces"
5. *Vijñāna-skandha* = Division of consciousness or "subjective" discriminative awareness.

These constitute the *dharma*-aggregates which produce suffering through all sorts of craving (*tṛṣṇāta sarva upajayati duḥkhaskandhāḥ*.[6] As expressed in Pāli by both of the *Suttas* and in the *Abhidhamma* they are as follows: *rūpa*, *vedanā*, *saññā*, *saṅkhāra* and *viññāna*. The term *skandha* (Pāli: *khandha*) is usually translated as "aggregate." It literally means "heap" or "pile"; it also means the branching part of the stem, thus suggesting the meaning of the specific ramifications or divisions stemming from the same generic totality, in this case, the generic totality of the *saṃskṛta-dharmas* ("conditioned" factors or coefficients of individual conscious existence). Although the term "aggregate" seems to be in line with the doctrine that the *dharmas* manifest themselves in "groupings" or "heaps," these latter terms seem to connote the interactive coordination among clusters of qualitatively different "dharmic" elements as these offer the basis for sensation and perception. These "clusters" or "conglomerates" of *dharmas* are usually referred to as *saṃghāta* or *saṃcita* as they make up the perceptible compounds of materiality which further associate with the subjective factor of consciousness (*vijñāna*) and other mental functions accompanying such elements. Thus the term *skandha* (group, class, assortment) designates rather the result of "sorting" or "classifying" the different kinds of *dharmas* according to their *specific* characteristics (*lakṣaṇa*). Hence we prefer to translate the total term *pañcopādānaskandhāḥ* as the "Five Divisions of (*dharma*-) attachment." This is done with the understanding that such divisions, being related either to the subjects or to the objects of attachment (*upādāna*), will necessarily refer to five specific "classes" of *dharmas* as these provide the basis for craving and desire (*tṛṣṇā*). The five *skandhas* therefore will be thought of as being primordially *sāsrava*, or "soiled with passions." And, as we shall see, even the passions themselves will be considered as *dharmas* in their own right, belonging in fact to the fourth of the Divisions (i.e., *saṃskāras* or "volitive forces"). This, however, will not preclude the presence of "purifying forces" within the "fourth Division" which will provide the capability to act towards the elimination of the *sāsrava-dharmas* ("soiled factors"), as will be expounded further below. With these presuppositions in mind let us now proceed further to the analysis and description of each one of the "*dharma*-heaps"" or "divisions":

1.- *RŪPA-SKANDHA*. *Rūpa* means both color (or also *varṇa*) and form or shape (also *saṃsthāna*). Hence this term comprehends in a generic way all the elements that belong to the Division of Materiality, such are the elements constituting the bodily sense-organs and the physical objects of sensation and perception that appear as the surrounding world. In attending to the subclasses within the general division of materiality or *rūpas*, many authors proceed immediately to the enumeration of eleven different elements. In doing so, they either disregard or perfunctorily mention the fact that most canonical sources refer to *rūpaskandha* as being distributed into four "primary elements" (*bhūta*) and eleven secondary or "derived matters" (*bhautika*, or also *upādāyarūpa*). Thus the *Dhammasaṅghaṇi* says: "How many *rūpas* are there all together? There are four (primary) great-elements and all the other (eleven) which derive from the four primary elements. Those and these are said to be all the *rūpas*."[7] The *Abhidharmakośa* follows suit in mentioning the "four primary" or "great elements" (*catvārimahābhūtāni*) as the very origin of all the constituents of material manifestation: *bhūtāni pṛthivīdhātur aptejovāyudhātavaḥ* = the fundamental constituents (of matter) is the element (*dhātu*) of earth, as well as the elements of water, fire and air.[8] According to the *kośa* they are called "great," not in the *Sāṃkhya* sense of being "coarse" tangible elements as opposed to the "fine" ones (*tanmātras*), but on the contrary, they are called "great" because they are the primordial support of all the other eleven *rūpas* as "derived matters" (*upādāyarūpa*, *bhautika*).

These four "great elements" have often been misinterpreted as mere forces or qualities inherent to the eleven *bhautika* or "derived *rūpas*." Vasubandhu, however, considers each one of them as full-fledged *dharmas* in that each one of them is the "carrier" (*dhāraṇa*) of its own singular characteristic, and in that all four of them together (as combined) "carry" furthermore the eleven compounded matters that derive from them. Their four specific characters provide the primordial foundation for the four basic states of material things (solid, liquid, temperature and motion). Thus it should be noted that the headings of "earth," "water," "fire" and "air" are not to be considered in the literal sense, as though these basic elements of materiality should be taken as formal atoms of earth, water, etc. These latter should be regarded rather as gross conglomerations of atoms manifesting a predominance of the characters (*lakṣaṇa*) or activities (*vṛtti*) which are proper to each one of the four *mahābhūtas*. Hence the four *mahābhūtas* (great elements) should be considered as simple primordial *dharmas* of materiality, each one carrying its own specific kind of activity or energy and thus establishing the basis for each one of the fundamental states which can characterize or affect any of the appearing things in the material world. These activities and the physical state which they bring about can be correlated as follows:

1. Repulsion (*khara*), producing the state of "solidity" (*khakkhaṭatva*) = earth-element (*pṛthivī*)

2. Attraction or Cohesion (*sneha*), producing the state of "liquidity" or "fluidity" (*dravatva*) = water-element (*āp*)
3. Heat (*uṣṇatā*), producing the degree of "temperature" (*uṣṇatva*) = fire-element (tejas)
4. Motion (*īraṇakarman*), producing the state of "lightness" (*laghutva*) and "mobility" (*laghusamudīraṇatva*) which is proper to all bodies in motion as well as the organisms expanding (*vyūhana*) by growth and development (*vṛddhi*). The states of "expansion" and "lightness" are thus symbolized by the air-element (*vāyu*).[9]

Given these fundamental four elements, the origin of the eleven "derivative" or secondary matters (*bhautika* or *upādāyarūpas*) is explained on the basis of the different ways in which these four "great elements" or energies combine and interact with one another. It should be strongly emphasized that *all four elements are always present* in the derivation of any of the eleven subsequent *upādāyarūpas* (derivative matters), and that the particular states described above as "solidity," "liquidity," "heat" and "motion" will manifest themselves (each one with the possible or necessary exclusion of the others) not on the basis of the absence of any of the four great elements, but only on account of the predominance of one upon the others. This predominance will occur only as due to the different interrelations and combinations among the four *mahābhūtas*. From all this, it follows that no one simple *bhūta* can exist separately on its own, and that *all four must necessarily co-exist* (*sahabhū*) *with one another* in order to form the "derivative matters" (*bhautika*). Thus, as there are no *bhautikas* without the *bhūtas*, so also there are no *bhūtas* outside the *bhautikas*.

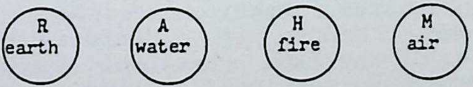
The first five "derivative *rūpas*" - ensuing from the four *mahābhūtas* - constitute a very subtle matter which is "mentally" translucent (*accha*)[10] and does not offer "resistance" (*pratighāta*)[11] to the *dharma* of self-awareness or subject-consciousness (*vijñāna-skandha*) to be explained below. This kind of subtle derivative matter is called *prasāda*, which literally means "tranquility" or "equilibrium." Its similarity with the *sattva-guṇa* of the Hindu *Sāṃkhyas* is remarkable. Thus the *rūpaprasāda* originates as a derivative of a "tranquil" and well-balanced combination of the four "basic elements" (*mahābhūtas*). The idea seems to suggest that, in the production of this subtle "translucent" matter (*rūpaprasāda*), the four activities which characterize the four *mahābhūtas* neutralize one another into a perfect state of equilibrium. The result would yield a material basis for the constitution of the five sense-organs (*pañcendriyāṇi*) in their internal and subjective (*ādhyātmika*) essence. Thus the first five of the eleven *upādāya-rūpas* (derivative matters) are accounted for. *Rūpaprasāda*, therefore, designates some sort of quasi-aethereal and imperceptible matter whose state of "tranquility" would be far more subtle than any one of the four states (solid, liquid, hot, moving) manifested in the gross world on the basis of disproportion or unbalance in the interaction among the four *mahābhūtas*. *Rūpaprasāda* then would be more subtle than even the finest of the gaseous states characterized by extreme "lightness" (*laghutva*). Its *prasāda*- translucidity (*acchatva*) would allow the permeation of these five *prasāda-indriyāṇi* (sense-organs) by the subject-awareness seated in the *vijñāna-dharma* (fifth of the *skandhas*). Their being "not resistant" (*apratigha*) to the *dharma* of the subjective awareness (*vijñāna*) would make them suprasensitive (*atīndriya*) to the "grosser" resistance (*pratighāta*) offered to them by the other five derivative matters, i.e., the gross-matters or objects of sensation. These coarser matters derive from the four *mahābhūtas* according to the unbalanced combinations which would allow certain characteristics of the former to predominate upon the others. The absence of "tranquility" or "equilibrium" (*aprasāda*) among the four elements - always entering into the composition of these coarse and external (*bāhya*) matters - would bring about the different physical determinations which these latter exhibit, either as "colors and shapes" or as "sounds," or as "smells," or as "tastes," or as "tactile" objects of sensation. These five derivative *rūpas* are called the *viṣayas*, these being in summary the coarse matters which pose "resistance" (*pratighāta*) and thus "objection" (i.e., objectivity) to the five "subjective" *indriyas* or sense-organs, these latter being innerly constituted by the subtle and translucid *rūpaprasāda*.

Thus the previous considerations have already yielded ten of the previously announced eleven *upādāya-rūpas* (derivative matters) as follows:

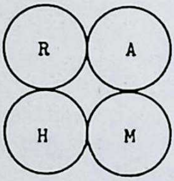
ādhyātmika (inner and subjective)	Five sense-organs (*indriyas*) generically constituted by the subtle and "translucent" *rūpaprasāda* (i.e.: the four elements in the state of perfect equilibrium)	1. *cakṣur-indriya* (sight organ) 2. *śrotra-indriya* (auditory organ) 3. *ghrāṇa-indriya* (olfactory organ) 4. *jihvā-indriya* (taste organ) 5. *kāya-indriya* (touch organ)
bāhya (outer and objective)	Five coarse and "opaque" sense matters (*viṣayaḥ*) derived from the four elements in the state of unbalance	1. *rūpa-viṣaya* (visual matter) 2. *śabda-viṣaya* (sound-matter) 3. *gandha-viṣaya* (smell-matter) 4. *rasa-viṣaya* (taste-matter) 5. *spraṣṭavya-viṣaya* (tangible matter)

Let us elaborate somewhat further on the specific nature of each one of these ten derivative *rūpas*, since they are the ones which play a direct role in the constitution of sensorial experience.

From what we said above, the *rūpaprasāda* (tranquility-matter) establishes itself as the "support" or "point of reliance" for the *dharma* of mere subject-consciousness (*vijñāna*) in order for this to "sense" the external coarse world: *tadvijñānāśraya rūpaprasādāḥ*.[12] If we were to represent graphically the symbols for each one of the "four great elements" (*catvārimahābhūtāni*), we would do so by means of four circles each one headed by the capitals R (for Repulsion), A (for Attraction or Cohesion), H (for Heat) and M (for Motion), as follows:



And if we were to depict the "tranquil" or "balanced" combination of these "four primal elements" as they form an atom of *rūpaprasāda* (subtle, sensitive matter) we could do it in such a manner as to combine the above four circles (representing the four elements) into a square-like position of balanced contiguity (*nirantaratva*).[13] Thus, each one of the activities (*vṛtti*, *kāritra*) as exercised and "carried" by each one of them would cancel one another into a perfect state of equilibrium and "tranquility:"

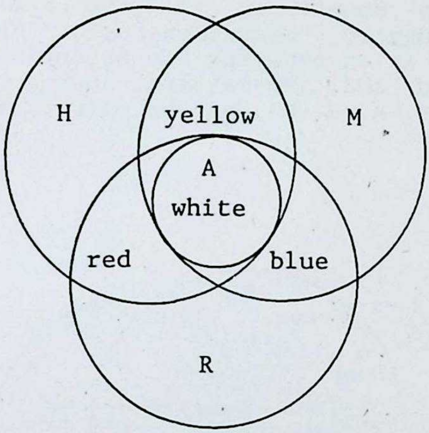


Huge conglomerations of such atoms (*paramāṇusaṃghāta* or *paramāṇusaṃcaya*)[14] are said to pervade the living body throughout its life-span in order to form the five subtle, sensorial bases of the sense-organs or *indriyas*. Thus the "tetradic" atoms as depicted above would mass within its external recipients, as made up of the coarser *bhautika* or "derivative matters," in order to form such externally and bodily manifested organs as the eyes, ears, nose, tongue and the rest of the body's surface which is endowed with tactile sensitivity. Let us keep in mind that the *rūpaprasāda* constitutes the inner (*ādhyātmika*) essence of each one of the sense-organs, an essence which in itself is aethereal and not directly perceptible (*anidarśana*). Not even in its state of high conglomeration is such *rūpaprasāda* perceptible, i.e., it never becomes the object of its own sensitivity which perceives (only by contact with the *vijñāna-dharma* of consciousness) the "coarse" matters. According to the *Abhidharma* texts this kind of subtle "matter" does not have weight, cannot be cut, nor burnt away nor dismembered as can be done with the coarse formations of the body and its coarse organs. Hence, if a hand is amputated, the coarse matter of the hand continues to be until it corrupts, whereas the inner tactile sensitivity is no longer present in it by virtue of its immunity to coarse means of destruction, such as a knife or a flame, etc.[15] Although the *prasāda* pervades the whole body with special accumulation in the parts of the external organs, no part of it can be separated from the rest, and all of it remains in close communication (as enlivening the total nervous system). In death, the *prasāda* disappears and disintegrates into its original atoms, without residuum.

Now the question arises: What makes the conglomerates of the subtle matter of sensorial sensitivity--as distributed into five different organs--become *specifically* destined to "register" *specifically* different kinds of "sense-matters" (*viṣaya*) such as colors and shapes for the eye, sounds for the ear, odors for the nose, etc? In other words, given the essentially identical basic constitution of the *prasāda*, what accounts for the exclusivity by which each organ is equipped to "sense" one particular kind of the *viṣaya*-stimuli? Most commentaries, including the *Vimuttimagga*, the *Visuddhimagga* and the *Abhidharmakośa*, seem to suggest that this exclusive distribution in the specific nature of sensitivity and stimulation proper to each one of the five senses is due to the way the conglomerates of the subtle *rūpaprasāda* spread within their own coarse encasements according to their different shapes and geometrical patterns. Thus, for instance, the sensory *prasāda* of the eye is arranged according to spherical, concentrical accumulations in the ball of the eye. According to the *Kośa*, these accumulations (*saṃcita*) are formed into the shape of pills "being translucid like pure glass so they do not obfuscate one another."[16] The disposition of *prasāda* in the interior of the two ear-holes "is like the stem of a blue-green bean," i.e., of tubular form, arranged through the *cochlea*, or "snail shaped" canal which looks also like "the leaf of birch."[17] The sensory matter of the nose (olfactory *prasāda*) is disposed in the form of a *koviḷāra* (or *kovidāra*), i.e., the ebony-flower or flower of the jacaranda or *bauhinia variegata*[18] which shapes itself into the form of a cone; hence the shape itself of the *nāsāpuṭī* or nose. The sensory-matter of the taste-organ is spread upon the tongue in the manner of a "blue lotus"[19] or in the words of the *Kośa*, in the disposition of a "half-moon" (more or less the V or U form).[20] As for the sensory matter of the tactile *prasāda*, it is spread over the entire body as this is sensitive to the tangibles, excepting such parts "as the hair, fingernails, and teeth."[21] How these diferent form-arrangements finally account for the strict correspondences to the intrinsic nature of the five coarse matters or stimuli (viṣayāḥ) cannot be easily rationalized.

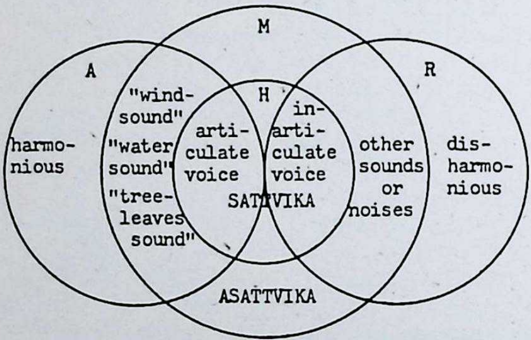
As for the "coarse" matters (as objective data or sense-stimuli) themselves, as said above, their differentiation and particular destination to each one of the sense-organs is determined by the unbalanced positions in which the four primaries can combine with one another, and by the subsequent overlappings, interpenetrations and varying intensities of their respective activities. Let us elaborate briefly on the variety of each one of these coarse, object-matters which manifest themselves only in correlation with the prasāda-sensory organs, and thereby provide sense-data for the raw sensorial experience of colors, sounds, smells, tastes and tactile impressions.

According to the Kośa, the visible matters (rūpāṇi) are colors and shapes. Color (varṇa) is fundamentally quadruple, namely, blue, red, yellow, and white.[22] Fascinating is the choice of basic atoms of color, since in point of fact they are quite close to what modern physics (and chemistry as it is applied to the art of color-photography) confirms to be the three essential and basic colors, namely, "cyan, magenta, and yellow." The mixture of cyan (blue) with yellow will provide green; magenta and cyan will yield purple, and so forth; and the perfect mixture of all these colors in perfect proportion will produce white, the all-synthesizing color established by the Kośa as the fourth. If we were to attempt to provide a pictorial way of illustrating the possible "unbalanced" compositions of the four basic mahābhūtas as they form the atoms of color we would do so in the following manner:



According to the Sarvāstivādins, shape or figure (saṃsthāna) is also a fundamental rūpa (or coarse rūpa-viṣaya) as object of vision. These basic shapes (or saṃsthānas) are eight, enumerated as follows: long, short, square, round, high, low, equal (symmetrical or proportionate) and unequal (asymmetrical or disproportionate). The Sarvāstivādins maintained that these fundamental shapes are real entities (dravya-dharmas), whereas the Sautrāntikas denied this separate existence of shape as an entity and relegated them to the level of figments or mental constructions (mānasa).

As for the "sound matter," this is divided, according to its qualitative nature, into four fundamental groups: harmonious sound (sukhaśabda), disharmonious sound (asukhaśabda), sounds produced by "sentient beings" (sāttvika-śabda) and sounds produced by "inanimate beings" (asāttvika-śabda). Sounds produced by "sentient beings" are divided in their turn into "articulate voice-sounds" (speech, chant, etc.) and "inarticulate voice-sounds"; whereas sounds from "inanimate beings" are divided into two further groups, one group listing such sounds as the "wind-whistle," the "rustling of tree-leaves," and the "murmur of water" (these being predominantly "harmonious"), and the second group comprising all the other "noises" (being predominantly "disharmonious").[23] The atoms or quanta of sound as encompasing the potentials for the above mentioned auditive-matters, and as based on the four elements (R, A, H, M), can be illustrated in the following manner:


M
A
R
H
harmo-
nious
"wind-
sound"
"water
sound"
"tree-
leaves
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other
sounds
or
noises
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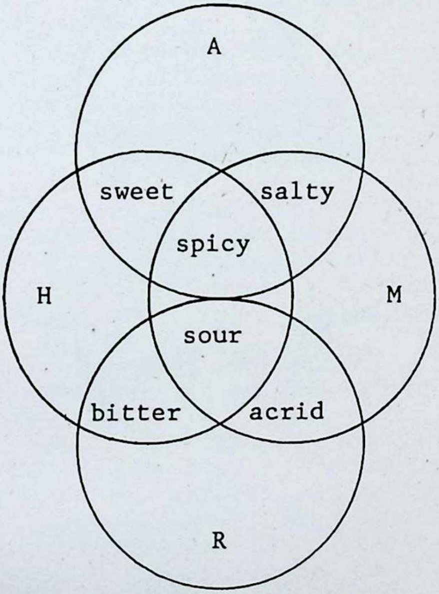
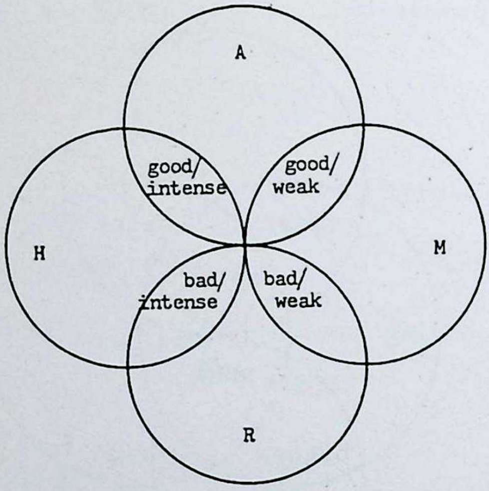
In their turn, the atoms of taste as taste-viṣayas (or stimuli of the taste-organ) contain, according to the Kośa, six flavor-potentials, namely sweet, acid, sour, salty, hot or spicy, bitter, and acrid.[24] On the basis of the four primary elements represented as above by the circles (R, A, H, and M), their unbalanced combination could be illustrated as follows:

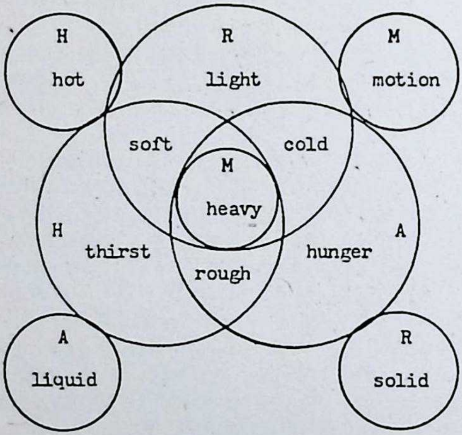


The odors are oversimplified by the reduction to merely four quite broad generalities: sama, viṣama, utkaṭa, anutkaṭa or good odor, bad odor, intense odor, and weak odor, respectively.[25] According to the Prakaraṇa they are further reduced to a mere three: good, bad and indifferent.[26] An attempt to illustrate such atoms of smell visually will not demand much effort:



There is no doubt, however, that the most complex and in many ways the most interesting of all the viṣaya-matters (or coarse atoms) are the ones producing tactile impressions. The reason for this is as follows. Only the tactile-organ is capable of "sensing" directly and in immediate contiguity the states formally produced by the forces of "repulsion," "cohesion," "heat," and "motion" as these are "carried" by the sub-atoms of the four mahābhūtas, namely, the states of "solidity," "liquidity," "temperature," and "movement." Only the tactile-sense, as it spreads all over the body and concentrates more heavily in the tongue and the fingers and the palm of the hand, is capable of sensing such states directly and without intermediary. The vision of the liquidity of water by the eyes, or the "sight" of the solidity of iron, is only inferential and not direct. Vision may mislead judgement even in the apprehension of motion, just as it happens with the turning plate of a record player when forgotten and left on overnight just because "my sight" did not detect the turning motion. This is why I always touch the plate with my hand to verify that it is not turning. As for the air-element which represents motion - as wind - its "sound" is only inferentially conjectured through previous experience, whereas, its "touch" is direct and unmistakable. This is the reason why the four *mahābhūtas* are also called the pure "tangible entities" (*spraṣṭavyadravya*) since they are capable of directly manifesting themselves to the organ of touch.[27]

However, as said above when explaining the perfectly balanced combination that brings about the derivation of the *prasāda* or "tranquil" *rūpa*, the four *mahābhūtas* cannot be experienced by "touch" unless they combine also with secondary tangible matters (*kāya-bhautikas* or *kāyopādāya-viṣayas*). As mentioned earlier, the *rūpa-prasādas* (or sensitive "subtle" matter of the sense-organs) are in themselves as intangible as they are invisible, inodorous and untastable. They are never objects of sensory experience of any kind but only subjects of such an experience. This exclusion affects also the tangibility of the four primary elements (*mahābhūtas*). The tangibility of the four primary elements can manifest itself objectively only in association with the other derivative tactile *viṣaya-rūpas*, which are counted in the number of seven: soft, coarse, heavy, light, cold, hunger and thirst.[28] These derivative "tactile matters" (*kāyopādāya-viṣaya-rūpa*) are then, as before, derived from the unbalanced combination of the four elements, just like in the cases of the rest of the secondary, "derived matters" (*bhautika* or *upādāya-rūpa*). As these seven classes of secondary tactile matters derive, then the possibility of the four *mahābhūtas* being outwardly experienced as pure tangibles (*sparśavat*) is actualized. The seven derived matters of tactile experience originate as a central nucleus around which - and as "outer" to which - the four fundamental states of the "solid," the "liquid," the "hot" and the "moving" manifest themselves as pure tangibles. Thus the whole number of tangibles, both "pure" and "derivative" are eleven in total: *spraṣṭavyam ekādaśātmikam* ("the tanglibles are of eleven species").[29] A pictorial illustration of the way these eleven tangibles relate to one another is attempted in the following diagram:



In this diagram the four primary elements as "pure" tangibles are depicted as externally manifested throughout their association with the seven "secondary tangibles" which are derived in their turn from the former. Thus the four primary elements posit the intermediary ground whereby they themselves come to manifestation in their own original and formal activities.

So much for the five rūpaskandhas of the sense-organs and their five objective stimuli. Now we have to proceed to a brief mention of the already announced eleventh and the last but not least of the rūpas. It is termed avijñapti-rūpa.

Avijñapti designates the negative form of the feminine vijñapti. Vijñapti is a term which literally applies to the acts whereby our mental intentions, desires or volitions are intimated or externally manifested to somebody else, especially from inferior to superior. It is clear that the forms of expression of such desires and volitions are usually done not only through the use of the voice and speech (*vāc*, *vacana*), but also through external, physical motions of such bodily parts as arms and hands in the form of gesticulation. Thus two fundamental types of *vijñaptis* are mentioned as *vāgvijñapti* (or *vācika-vijñapti*, i.e., verbal intimation or expression) and *kāyavijñapti* (or *kāyika-vijñapti* i.e., corporeal intimation or gesticulation).[30] On the other hand, in early Mahāyāna the term *vijñapti* came to mean also any act of human experience exercised and primordially posited by the superior mind-faculty (*manas*) as the seat of subjectivity (or Ego-awareness) and of the will. Such is the case of the use of this term in the compound *vijñapti-mātratā* (or "ideation-only") which is propounded as the central trait of Buddhist idealism in the *Vijñānavāda* or *Yogācāra* school founded by Asaṅga. Hence all contents of human experience would be *vijñaptis* and only *vijñaptis*, since according to idealism these contents - whether purely ideal or sensorial - are only projections externally intimated from within the subconscious bottom-recess of the mind which is designated as *ālayavijñāna* (or "storehouse of consciousness").

The term *vijñapti*, as used in the *Hīnayāna* texts, connotes as a matter of fact a trace of these two significations. On the one hand *vijñapti* is considered an external intimation or declaration of the willing intention, either in the verbal form, or through external, physical expression. However, *vijñapti*, as corporeal or physical manifestation, is not only taken in the sense of mere gesticular expression to another person (unlike the case of verbal intimation) but also as the outer and physical execution of the willing intention through the motion of the bodily limbs such as hands, etc. Thus the *kāyika-vijñapti* came to represent the very execution of a willing intention that in itself is purely mental, and which can be manifested externally through *vacana* (speech) as a mere verbal intimation. In the understanding of this expanded meaning of *vijñapti* (as both external expression and execution of the will) the correspondence and relationship of the two *vijñaptis* with acts of ethical validity and of a moral nature becomes obvious. Thus the two *vijñaptis* become intimately related with the term that designates moral action, i.e., *KARMA*.[31] Accordingly, as there are *two kinds* of *vijñapti*, there are *three kinds* of moral action, the first being the mental intention *per se* which becomes either intimated by the *vācika-vijñapti* (or *vāg-vijñapti*) or executed by the *kāyika-vijñapti*. This purely mental and intentional act of the will which is previous to its intimation or execution, *and which can also remain unintimated and unexecuted*, is called *mano-karma* (mental moral action). Most codes of ethics and morality attribute an original moral value to our mental intentions, regardless of whether they are executed or not. Such is the case in Buddhism. In point of fact, the acts of *mano-karma* (mental action) are the ones which formally *bear moral* qualification *per se*. The evil intention which is not executed on the basis of precluding circumstances is not less evil than its execution itself. As *mano-karma* is expressed through the *vācika-vijñapti* (or *vāg-vijñapti* = verbal intimation) then it becomes *vācika-karma* or "verbal action"; the corporeal execution finally perpetrated through the *kāyika-vijñapti* (bodily intimation) becomes by the same token *kāyika-karma* (bodily action). Thus the two *vijñaptis* coincide *de facto* with the two external *karmas*, the *vācika-* (verbal) and the *kāyika*(corporeal) *karma*. However, the two connotations of *vijñapti* and *karma* are different in that the term *vijñapti* designates only the aspects of external expression of the mind, whereas the term *karma* denotes also the moral quality of such expressions *as human acts*.

This elaboration on the term *vijñapti* paves the way for a proper explanation of the meaning of the *avijñapti-rūpa*. As such this last of the *rūpas* etymologically entails its subliminal or subconscious nature as "non-manifested" in consciousness (*a-vijñapti* = not surfacing to consciousness, neither to the mind which performs the acts of mental *karma*, nor to the external senses). Hence the *avijñapti* is a *rūpa* (material factor) of the highest subtlety, even more subtle than the *rūpa-prasādas* which were described as constituents of the sensorial organs. *Avijñapti* is the most subtle of all the *rūpas* not only in that it does not offer resistance to the sense organs, but in that it does not even let itself be pervaded, and thus "contacted" (*sparśaṇīyate*), by the *dharma* of consciousness (*vijñāna*). Thus it cannot be the direct object of sensorial, perceptional experience and hence its existence can be only inferred. Why is such a subtle, unmanifested (*avijñapti*) material factor postulated by the *Sarvāstivādins*? Its postulation is due to the character of potential retribution that all human acts as *KARMA* (regardless of whether they are merely mental, or also verbal and corporeal) must bear in themselves. Hence *avijñapti-rūpa* is a subtle residuum left over by the two physical *vijñaptis*, verbal and corporeal. This residuum retains the moral quality of such *vijñaptis* (from whence it originates) as the passively accumulated "seeds" (*bījas*), or "perfumes" (*vāsanāḥ*), to refructify, re-germinate or re-exhalate in future existences as "karmic" retribution.[32] Furthermore this residuum is physical in that it is also compounded by the four fundamental elements or "energies" (R, A, H, M). It could be explained by establishing that not all the physical energy invested in the intimations of the will by verbal expression and bodily execution comes to manifestation. Thus "non-manifest" (*a-vijñapti*) portions of this energy would be released in the form of extremely subtle and subconscious deposits emanating from the physical actions as such, and perhaps accumulating in some parts of the body such as the "heart-basis" (*hṛdaya-vastu*), i.e., the material seat of the mental organ (*vijñāna* as *manas*).[33]

At this point the extraordinary and far-reaching significance of the *avijñapti-rūpa* is obviously beyond our present capacity of explanation. The complete role of this *rūpa* in regard to the total mechanism of *KARMA* will be expounded in the Second Part of this work, where we shall deal with the issues of "origination" and "causation." For now, let us briefly define the *avijñapti-rūpa* as subtle, "non-manifest" residues released by the act of physical *karma* as enacted through the two *vijñaptis*, the "verbal" and the "corporeal." Such residues, which probably are thought to accumulate in the "heart-basis" (*hṛdaya-vastu*), become the physical carriers of potentials ("seeds" or *bījas*) for future retribution, and thus they have to be transmitted from the "dying" individual to the conceptional matrix of its subsequent rebirth. It is to be emphasized that in spite of its extreme subtlety, the *avijñapti* is still of material nature, and thus derived from a highly balanced combination of the four primary *mahābhūtas*. It is therefore a *bhautika* or *upādāyarūpa* (derived or secondary matter): *mahābhūtānyupādāya sā* *hyavijñaptir ucyate*, i.e., "the *avijñapti* is said to derive from the (four) great elements."[34] Furthermore it is *vyākṛtāpratighaṃrūpaṃ*, i.e., a matter which is qualitatively defined (as bad or good = *śubhāśubhaḥ*), though "non-resistant" to the senses (*apratigha*) and thus *anidarśana* (non-perceptible).[35]

To finish our treatment of the *rūpa-skandha* (division of materiality) we should add a brief mention of other bodily organs which develop, not on the basis of the subtle matter (*rūpa-prasāda*) as this constitutes the five sense-faculties, but only on the basis of the coarse matters or *viṣayas*. Among these bodily organs there is the already mentioned "heart-basis" (*hṛdaya-vastu*) which is the corporeal heart as considered to be the material seat of the mind (*manas*). The intrinsic constitution of the mind has to be discussed later when we deal with the *vijñāna-skandha* (the fifth of the *skandhas*). As for other coarse organs we should mention the masculine (*pumindriya*) and the feminine (*strīndriya*), and also the *vāg-vijñaptīndriya* and the *kāya-vijñaptīndriya* which are the organs of the external intimations of the will, namely, the vocal cords as well as the arms, hands, etc.

2.- *VEDANĀ-SKANDHA*.- *Vedanā* designates the original or "raw" feelings and sensations (raw or chaotic in the sense of being not yet integrated into organic manifolds such as the appearance of distinct and formal objects). These feelings and primal sensations come about as the immediate result of the contact (*sparśa*) between the five sensory organs (or *prasādendriyāṇi*) and their corresponding "sensorial-matters" (or *viṣayas*) as expounded above. *Sparśa* (contact) connotes a meaning of extraordinary importance in Buddhist psychology. Used in this extended sense (as it affects the functions *of all* the sense-organs) *sparśa* (contact) has a far broader meaning than when used only within the context of the tactile impressions resulting from the external contact of the hands and other parts of the body with the tactile-matters (*spraṣṭavya-viṣayas*). *Sparśa*, considered as the basis for the manifestation of all feelings and sensations, is more subtle than mere "touch" in that it constitutes the encounter, or better said, the "collision" (*pratigha*) of the conglomerates of gross atoms (*paramāṇuṣaṃghāta*) with the subtle, inner *prasāda*-element of the five organs. Hence the five sense organs are also termed as *sparśāyatanāni* (bases of "contact"). All senstations and feelings arise, then, ultimately on the basis of "contact." Vision, audition, smells and tastes are the outcome of this "contact" in the broadest and most subtle understanding of the term.[36] Sensory-matters such as atoms of light (the photons of modern physics) have to penetrate the sight organ and "collide" with, and thus also disturb to an extent, the inner equilibrium of the *prasāda*-element within the eye; thus vision (the experience of light and its colors) is established.

The number of specifically different "raw" or primordial sensations is usually given as nine. The primordial sensations or feelings (*vedanā*) are primarily classified as either pleasant (*sukhavedanā*) or unpleasant (*duḥkhavedanā*) or as indifferent (neither pleasant nor unpleasant = *asukhāduḥkhavedanā*). As a matter of fact these are the sensations *par excellence*, and Buddhist psychology considers them as originating simultaneously with the presentation of the sensorial-matters such as "perceived" colors, sounds, etc. The term *vedanā* seems to designate primarily these three primordial "feelings" and only secondarily is given to designate the raw, original sensations of color, sound, etc., and the other sense-data that are experienced by the senses. The *Abhidharmakośa* applies the term *vedanā* to such specific "sense-data" as the experience of color, sound, etc., only as these "present" themselves in association with the primary feelings (pleasant, unpleasant, neutral). Thus it seems that the early Buddhist philosophers considered the three "feelings" as some sort of "primary sensations," and the sensations of color, sound, etc., as only "presentations." This would entail that the feelings of pleasantness, unpleasantness and indifference are truly originated by *sparśa*, whereas such specific data as colors, sounds, smells, etc., are only "presented" by it. This is probably due to the fact that the distinct specifications of the sensorial data into five *viṣaya-āyatanāni* (or objective bases of sensation) are already formally given in the five sense-matters or *viṣayas* previous to their "encounter" or "collision" (*saṃpratigha*) with the five *indriyas* (eye, ears, nose, etc.). Hence such things as colors, sounds, smells, tastes and tangibles are not generated when they appear to the senses, but they are just "presented." *Sparśa* or "sensorial contact" is the "condition" for their manifestation or "presentation." However, the feelings of pleasantness or unpleasantness, agreeability or disagreeability, pleasure or pain are "new" in that they do not pre-exist in regard to their experience and thus are totally original sensations that *come to be* through the function of "contact." "Contact" (*sparśa*), therefore, is not merely a condition for their manifestation, but is their immediate and generative cause (*kāraṇa*). This is the reason why most texts refer to *vedanā* as comprising primarily the three feelings of pleasure, pain, and/or indifference. These "feelings," as they are "generated" and "caused" by *sparśa* (contact), accompany the self-manifestation of the subsequent colors, sounds, etc., as these latter are just "made present" (not caused) by *sparśa* (contact).

It is obvious that these primary feelings are primitive and pre-reflexive in themselves. The primary feelings therefore seem to have nothing to do with the subsequent experience of reflexive attraction or repulsion that lays the basis for the acts of will. The three original *vedanās* are in this sense totally generic, unthematic and pre-reflexive, and as such they associate with the original presence of the specific raw sense-data previous to the formal discernment of full-fledged objects. It is obvious that these original feelings might persist in the further development of specific sense-data into perfected object-experience and grow into proper acts of will.

At any rate, the differentiation between "primary" and "secondary" sensation is not in the temporal priority of the first upon the second, but in the specifically different role played by *sparśa* (contact) in reference to their production: *sparśa* (contact) is the proper cause (*hetu*) of the three primordial feelings and only the "condition" (*pratyaya*) for the manifestation and "presentation" of the five classes of sensorial "matters."

Finally, it should be added that *sparśa* (contact) produces the three primary feelings also in the purely mental and non-sensuous form proper to the mind (*manas*, the "mental organ," to be explained below). Thus the total number of sensations are given as nine, namely, the three primary sensations of "pain, pleasure, and indifference" as these accompany the manifestation of five specific sense-data through "contact" with the five *prasādendriya* (sense-organs); and further, they accompany also the manifestation of non-sensuous objects (*ālambana*) to the mind (*manas*). Such are the words of the Kośa: "The vedanāskandha is the triple modality of sensing (anubhoga), namely, the sensations of pain, pleasure and indifference. Six further classes of sensations have to be distinguished: those which arise from the contact (sparśa) of the five material organs, the sight-organ, etc., with their own respective, material objects; and those feelings of "pleasure-displeasure-indifference" which originate from the contact of the mental organ (manas) with its non-sensuous, immaterial objects."[37]

3.- SAṂJÑĀ-SKANDHA.- This skandha represents the division of formal perception of objects as organic and unitary manifolds of sensations. Thus it establishes the cognitive apprehension of full-fledged material objects. We do not experience just colors, smells and tastes, etc., but we see a good smelling and tasting apple, or orange, or any other object as a whole. The total perception of any external oject is the result of an organic integration of the raw sensations just discussed in the previous division (vedanā-skankha). Etymologically the term saṃ-jñā carries this connotation with the prefix sam-, which translates as the Greek syn- (like in syn-thesis) or the Latin con- or co- (like in com-prehensio, co-gnitio, etc.). Thus the term saṃ-jñā (with the verbal root jñā, like in the nouns jñāna, prajñā, etc.) reveals also the character of mental synthesis of "raw" sense-data that this cognitive function realizes. Hence saṃjñā (cognition) is a dharma which results from the synthesis of the raw sensations (vedanā) as these are integrated into an organic and sense-making "whole." Phenomenologically, it can be associated with the intentional and unitary morphé (or "eidetic form" as proposed by Edmund Husserl) as this informs the plural sense-materials (hylé) into a full-fledged noema or "phenomenal" object. Saṃjñā then seems to have, in phenomenological terms, a noematic character, as the organic and sense-making "presence" in consciousness of a distinct object. The noetic function (or noesis in phenomenological terminology) which generates saṃjñā is to be ascribed to the dharma of vijñāna, the last of the skandhas to be explained at the end of this section.[38] In the words of the Abhidharmakośa, saṃjñā is defined as nimittodgrahaṇātmikā, i.e., as "the distinct apprehension and discerning of objective determinations" (nimitta, pariccheda).[39] In this quotation the term

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udgrahaṇa translates best as "apprehension," although sometimes it comes to mean also "abstraction," i.e., the function of the mind whereby mental notions and universal ideas are issued on the basis of "singling out" the distinctive or essential characters and formal traits of an external object. In other passages, however, the *Kośa* refers to *saṃjñā* as resulting from the function of the mind which is defined as *viṣayanimittagrahaṇa*, or also as *viṣayaviśeṣarūpagraha*,[40] terms which regard *saṃjñā* as the result of "com-prehending" and thus "syn-thesizing" (*saṃgrahaṇa*) the marks (*nimitta*) and differentiations (*viśeṣa*) among the sense-matters (*rūpa-viṣaya*) which have been "presented" by the sense-organs. Here, therefore, a more basic definition of *saṃjñā* is given as mere synthesis (*saṃgraha*) of raw sensorial materials. Both definitions of *saṃjñā* as resulting from *saṃgrahaṇa* (comprehension) and *udgrahaṇa* (apprehension) point to functions of the mind (*manas*) which escape the limited capability of the five sensorial organs. Thus *saṃjñā* entails also the further function of abstraction, as the way towards the founding of the operations of thought and mental discourse (*vikalpa*). Since these functions belong to the last and most important of the *skandhas* they will have to be further discussed. It is important to note here that these two functions of *saṃgrahaṇa* and *udgrahaṇa* (as "comprehension" and "apprehension") whereby the *dharma* of *saṃjñā* (as content of perception) is originated pertain to the higher mental faculty which is called *manas* (mind), and that therefore *saṃjñā* can originate only on the basis of a "triple contact," i.e., the "contact" (*sparśa*) among the two *rūpas* of *prasāda* and *viṣaya* (i.e., "sense-organs" and "sense-matters") and the *dharma* of discriminative consciousness and subjective, pure awareness which is *vijñāna-skandha*.[41]

4.- *SAṂSKĀRA-SKANDHA*- This is the division of what could be designated as "volitive forces" or also "volitive formations." This *skandha* comprises a vast spectrum of both mental and non-mental forces, some of them associated with the cognitive acts already defined as *vedanā* and *saṃjñā*, many of them representing either instinctive or subconscious proclivities which operate on the basis of various sources of "karmic" causation. Contrary to tradition, the *Dhammasaṅghaṇi* reduces the aggregates of *dharmas* to three main groups, thus including *vedanā* and *saṃjñā* within the division of the *saṃskāras* which are taken in general as "mental functions." In the traditional division of the Five *Skandhas* *vedanā* and *saṃjñā* are considered as *skandhas* in their own right, whereas *saṃskāras* are restricted to all such operations of the sentient being which belong - in a more or less direct way - *to the realm of volition*. Thus the most significant of the *saṃskāras* is the intentional act of the will, which, of course, is strictly associated with such cognitive acts as are performed by the senses and the mind (*manas*). This act of "willing intention" is termed *cetanā*. Hence *cetanā* is the *saṃskāra* *par excellence*, and as such is the foundation of *karma* ("human action") as morally imputable and "remunerable" through the "karmic" cycle of causation to be discussed later. *Cetanā*, however, though the most significant of the *saṃskāras*, is after all the first in a long list of 48 different functions, some of them directly associated with acts of consciousness (*caitasika*- or *cittasaṃprayukta-saṃskāras*) and thus characterized as carriers of "mental intentionality." They can be rendered also as "mental forces," the term "force" indicating here their ever underlying association with the will.

Of these *caitasika*- or *cittasaṃprayukta-saṃskāras* (or volitive functions *associated with acts of consciousness*), some of them are nothing but mere functions of *manas* (*vijñāna* as mind faculty) inasmuch as these are "commanded" by the will (*cetanā*); whereas others are innate propensities which "predispose" or incline the will towards the positing of certain actions. The first are cognitive functions ordered and directed by the will; the second, on the contrary, are inner proclivities which push and gravitate on the will. According to *Visuddhimagga*, the first are *karma-forming forces* (Pāli: *abhisaṅkharaṇa-saṅkhāra*, Skt: *abhisaṃkaraṇa-saṃskāras*)[42] in that they are posited and commanded by the will and thus become the object of moral retribution: they are actively *karmic* and thus morally imputable as either evil (*akuśala*) or as good (*kuśala*) deeds. The second kind of "forces," i.e., those which "predispose" and "impel" the will, are *karma-formed-forces* (Pāli: *abhisaṅkhata-saṅkhāra*, Skt.: *abhisaṃskṛta-saṃskāras*),[43] meaning that they are innate predispositions or propensities which are inherited as the reaction (or regermination) from previously accumulated "*karmic* seeds" (*bījas*) as "planted" by the will-posited acts (first class of forces). Most of these propensities (except those under the influence of the *anāsrava* or "pure" *dharmas* effected by the practice of the Path) are of soiled and impure character, producing an unwholesome gravitation on the will as inordinate passions (*anuśaya*) and evil tendencies (*paryavasthāna*). The first kind of forces have the will as their active or motive subject; the second kind have the will as their passive object. Thus the first kind of "karma-forming-forces" - as formal acts of *cetanā* (volition) - belong to the aspect of *karma* which will be called "*active karma*." The "karma-formed-forces," however, which weigh upon and predispose the will are to be considered as "fruits" of karmic retribution which will be designated as "*reactive-karma*" (*karmaphala* or *karma*-fruition). The intermediary "accumulations" (*āyūhana*) or "karmic seeds," which remain passively "stored" and "planted" within their carriers until the time for their "refructification" or retributive "fruition" arrives, are not counted here within the *saṃskāras*-division (fourth *skandha*). The reason for this exclusion resides in the fact that these passive accumulations either already constitute one of the *rūpas* (namely, the *avijñapti-rūpa*, the material accumulations ensuing from the two material acts, the vocal and the physical) which belongs to the first *skandha*; or else, as pure mental deposits, they are "stored" in the very mental faculty which issues purely mental acts, namely the *vijñāna-dharma* in its capacity of *manas* or *citta* (mind), a *dharma* which constitutes the fifth *skandha*. This role of the *vijñāna-dharma* as capable of "storing" the moral "perfumes" (*vāsanās*) exhalated from its own mental actions or willing intentions (for future "re-exhalation" or "fruition") will be explained later in our treatment of *karma* and causation (Second Part).

These *passively "stored"* accumulations of "karmic potentials" will also receive the designation of *saṃskāras* (forces) within a context other than the pentad of the *skandhas*. Thus *saṃskāras* will be a term applied also to the second "link" within the "twelvefold chain" of "interdependent origination" (*pratītyasamutpāda*) to be explained in Part II. This later application of the term *saṃskāras* is not to be counted as belonging to the fourth *skandha*. The *saṃskāras* that count as the fourth of the *skandhas* are active forces (will) and reactive functions (propensities) *actually in operation*, whereas the *saṃskāras* that count as the "second link" in the "interdependent chain of origination" designate all the *passive potentials* (mental and physical) which, as released by death, provide the basis for rebirth.

As examples of *caitasika-saṃskāras* (mental functions) that are "karma-forming" (*abhisaṃkaraṇa-saṃskāras*) the texts mention beyond *cetanā* - which is the proper act of will - such other will-commanded acts as *smṛti* (or memory), *manasikāra* (or attention, directed focus of the mind), *vitarka* (or searching, applied thought), *vicāra* (or sustained thought) and *samādhi* (or mental concentration). Among the innate, impure passions (*anuśaya*) that are "karma-formed" (*abhisaṃskṛta-saṃskāras*), and hence inherited from previous existences, such propensities as *moha* (stupidity), *pramāda* (carelessness), *aśraddhā* (perturbed mind), *styāna* (indolence, laziness), *krodha* (violent angry temperament), *māyā* (deceitfulness) *mātsarya* (envy), *īrṣyā* (jealousy), *rāga* (passionate love), *dveṣa* (hatred), *māna* (pride), etc., are listed. Good or wholesome propensities "formed" by former wholesome deeds are also listed as counteracting or abating the evil passions (*anuśaya*).

The second principal group of the *saṃskāra-skandha* comprise all other functions which are subliminal and non-mental (*acaitasika*) in that they are not directly associated with the conscious mind and its conscious acts (*cittaviprayukta-saṃskāras*). Here belong such vegetative functions as *prāpti* and *aprāpti* (acquisition and abandonment) of certain *dharmas* which either accrue to the individual life-serial (*saṃtāna*) or are rejected from it, mostly in the process of nourishment, metabolism and growth. Among these non-mental forces are also counted such functions whereby a similar nature is transmitted from "generators" to "generated" through the act of generation in living beings (*nikāya-sabhāga* or "community of nature"). This notion will reappear in our treatment of the issues of causation. Another non-mental force is listed as *jīvita-saṃskāra*, which is a vital energy that determines the life span to be covered by any living being from birth to death. Some of these forces (like the last one or *jīvita*) are also inherited from former *karma* and thus are also considered *karma-abhisaṃskṛta* (i.e., "formed by karma"). Others, however, are formed by universal aspects of causation that have nothing to do with individual retribution of past deeds: such as, for instance, the *nikāya-sabhāga*, which, as just mentioned, is a universal force that determines the identity of nature within living species. Such are also the forces of generation (*jāti*), subsistence (*sthiti*), decay (*jarā*) and destruction (*anityatā*). These forces which are exerted by universal and not individual *karma*-actions are merely designated as *saṃskṛta-saṃskāras*.[44] Other *saṃskāras* are also designated as "forces of convention, contrivence, application and expression"; such forces are said to intervene in the application of vocal phonemes (*vyañjana-saṃskāra*), or to impart meaning to sentences through the formation of grammatical forms (*pada-kāya-saṃskāra*). These last forces are collectively shared and thus they found the common use of language.

Finally, from the standpoint of moral quality the *saṃskāras* (vital forces) which are associated with mental and conscious activity (*cittasaṃprayukta-saṃskāras*) receive the following designations: mental acts ruled by the command or consent of the will (i.e., the *karma-abhisaṃkaraṇa-saṃskāras* or "karma-forming-forces") are qualified generically as *vyākṛta* or "morally defined," either as evil (*akuśala*, *aśubha*) or as good or wholesome (*kuśala*, *śubha*). The innate passions (*anuśaya*) and evil propensities (*paryavasthāna*), however, are "karma-formed" (*abhisaṃskṛta-saṃskāra*) and thus are the fruit of retribution (*karmaphala*). These forces are innate and thus carry in themselves no moral qualification or imputability. Only willful and deliberate acts of volition as "directed" or "consented" by the will are morally qualifiable and imputable. Hence innate propensities are called *avyākṛta* or "morally undefined" (neutral). However, the lower passions are designated as "evil," not because they themselves are ethically such, but because they impel or incline towards the positing of evil deeds. Thus only the consenting act of the will is moral evil *per se* and intrinsically; the passion itself is only evil *per extrinsecam denominationem* (as the Western scholastics would say), i.e., on the basis of both their origin (since they proceed as retribution from evil acts) and their natural *entelécheia* or directional gravitation (since they "predispose" the will). Consequently the evil passions and propensities are termed *nivṛta-avyākṛta*,[45] where *nivṛta* means "obscuring," "obfuscating," "covering" (and thus as "hindering," "impeding" the performance of meritorious deeds); and where *avyākṛta* means "morally undefined or neutral." However, the good or wholesome propensities which have been "formed" as the retribution from wholesome deeds are designated as *anivṛta-avyākṛta*[46], which consequently will mean: "morally undefined, though non-impeding, non-obscuring" the performance of wholesome karmic actions.

The analysis of the above expounded terminology will be of great assistance in the forthcoming study of the mechanism of the *karma*-cycle to be undertaken in Part II of this work. In order to bring together visually the correlations among the various terms which classify and subclassify the wide ranging realm of the *saṃskāra-skandha*, we offer the following chart:

- SAṂSKĀRA-SKANDHA
  - caitasika orcitta-saṃprayukta-saṃskāras. Forces associated with mental acts or conscious forces intervening in the issuing of volition (cetanā)
    - karma-abhisaṃkarana-saṃskāras ("karma-forming" or acts commanded and directed by the will.
      - "active karma" (kuśala = wholesome; akuśala = unwholesome)
    - karma-abhisaṃskṛta-saṃskāras ("karma-formed as passions (anuśaya) and innate propensities predisposing the will)
      - "reactive karma" (retributive fruition) as morally neutral but impure and offering hindrance (nivṛtāvyākṛta); fruition from unwholesome active karma
      - "reactive karma" (retributive fruition) as morally neutral but pure and not offering hindrance (anivṛtāvyākṛta); fruition from wholesome active karma
  - acaitasika or citta-viprayukta-saṃskāras (Non-conscious or subliminal forces)
    - karma-abhisaṃskṛta saṃskaras ("karma-formed")
      - "reactive karma" as retributive fruition from previous individual active karma; such as the forces of "life-momentum" (jīvita = life-span force, acquisition (prāpti), rejection (aprāpti), etc.
    - saṃskṛta-saṃskāras (effected by universal causes)
      - "non-retributive," depending on universal causes and not originated from individual active karma. Such is the force of nikāya-sabhāga (community of specific nature), the forces of origination of momentary dharmas (jāti), their momentary subsistence (sthiti) their decay (jarā), their extinction (anityatā), etc.
    - prayogābhisaṃskāras (contrivance forces)
      - "non-retributive" forces of usage, conventional contrivance and social communication such as "articulate sound-force" (vyañjana-kāya-saṃskāra); "wording force" (nāma-kāya-saṃskāra) and "sentence-forming force" (pada-kāya-saṃskāra).

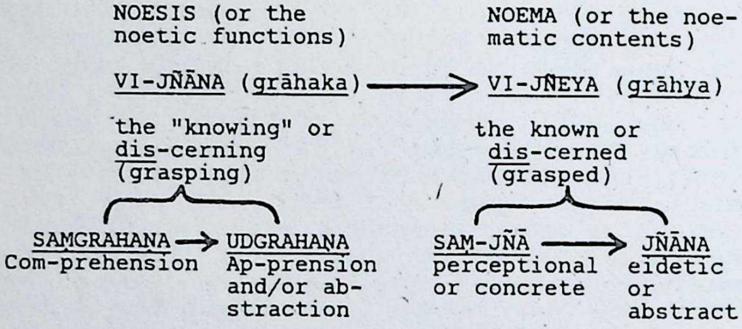
VIJÑĀNA-SKANDHA. This is the fifth, and thus the last "but not least" of the *skandhas*. In its nature it is the most subtle and by the same token the most important of all the five *skandhas*. Our definition will be brief at this point; but its entailments extend not only to many of the concepts already mentioned above, but also to most of the concepts and structures to be explained hereafter. *Vijñāna* is the basic concept of Buddhist psychology and, by the same token, plays the most important role in Buddhist soteriology, since it is on its "purification" (*viśuddha*) that the whole and strenuous road to deliverance is built. *Vijñāna* is the essential ground without which no *vedanā* (sensation) and *saṃjñā* (perception) can take place. No mental force as described in the *saṃskāra-skandha* can function without the *dharma* of *vijñāna*. As for the *rūpas*, they would have no psychological or cosmological role to play without *vijñāna*. Whereas the *rūpas* are conceived as entitative *dharmas* having a particle-like existence of their own (*dravyaka-dharmas*), *vedanā* (sensations), *saṃjñā* (perceptions) and *cetanā* (volitive acts) are not considered as *dravyas* (entitative elements) but as functional factors (*kṛtyika-dharmas*): they come to manifestation only through the interaction and "contact" (*sparśa*) between the *rūpas* (subtle and coarse, sense-organs, and sense-matters) and the fifth of the *skandhas*, namely the *vijñāna*. Thus the explanation of this most relevant of the *skandhas* will fill the remaining loopholes and gaps in the explanation of the preceding *skandhas*.

We have *already* dealt with the etymology of such terms as *saṃjña* and *jñāna*. *Saṃjñā*, as perception, denotes the organic co-presence of an integrated manifold of sensations: *saṃjñā* is the result of a process of "reification" and "objectivation" whereby "things" (not merely colors and sounds, etc.) come to be experienced. The prefix *sam-* (co-) alludes to this process which is fundamentally *a process of synthesis* (*viṣaya-viśeṣasaṃgrahaṇa* = the "comprehension" of differentiated sense-data).[47] The operations which bring this "synthesis" about has been said to be of the "mind" (*manas*). An operation termed *udgrahaṇa* was mentioned at an earlier point[48] as meaning the *"apprehension" of the essential traits* of any perceived object. This operation intervenes also in the generation of *saṃjñā* (object-perception) as full-fledged perceptional, objective content. By focusing on the distinctive marks or determinations (*pariccheda*) of the objects, *udgrahaṇa* (apprehension) paves the way to the issuing of *jñāna*, which can be defined - within this context - as "abstract notion" (also termed *mati*). *Udgrahaṇa* is then in itself not only an "apprehending" function but also an "abstracting" one. This function was also attributed to the mind (*manas*) as its operation *par excellence*.

Manas is then refered to as a mental organ, capable of abstracting universalized notions from the experience of material, sensorial objects, and furthermore capable of "knowing" non-sensuous and purely mental objects that cannot by any means be apprehended by the sensorial faculties. According to the *Abhidharmakośa*, *manas* is nothing but the *dharma* of *vijñāna* as this sets itself into operation by its coming into "contact" with the external *viṣayas* (sense-matters) by supporting itself upon the inner and subtle matter of the five senses or *indriyas* (*tadvijñānāśrayā rūpaprasādāś cakṣurādayaḥ* . . .).[49]

In its original etymology the term *vi-jñāna* is especially significant. The prefix *vi-* plays the role of the Latin *dis-*, the German *ent-*, or the Greek *dia-*, such as in the verb *dis-cernere*, or in such Latin rooted English nouns as *dis*-tinction, *dis* -cernment, etc. As the prefix *dis*-entails some sort of separation (whether this be real or purely notional), the prefix *vi-* in the term *vi-jñāna* seems to connote the *dis*tinct sense of subjective awareness that accompanies and thus *dis*-tinguishes itself *from* every objectively appearing object of consciousness. According to Husserl, this awareness of the subjective polarity that necessarily accompanies all contents of experience constitutes also the very source of the activities which "*dis*cern" objects from objects. Thus *vi-jñāna* is the *dharma* of pure *dis*criminative awareness whereby the empirical subject not only discerns objects *from objects*, but *dis*cerns any given objects *from itself*. The notion of *vi-jñāna* thus comes closest to what Husserl called "pure subjectivity." *Vi-jñāna* is hence also close to the Kantian conception of the "transcendental unity of apperception" which makes all the objective unification of sensorial manifolds possible. It is in this sense that *vi-jñāna* "dis-cerns" objects by exercising *saṃgrahaṇa* and *udgrahaṇa* (comprehension and apprehension) in order to experience or bring about *saṃ-jñā* (syn-thesis of manifolds). Obviously, in parity with Kant and Husserl, the early Buddhist thinkers, although acknowledging the presence of a continuing sense of "pure" subjectivity which provides the basis for the phenomenal manifestation of Self-ness, never admitted the substantial and transcendent existence of such Ego. In the admission of a *dharma* (or factor) or pure "subjective" awareness they exhibited themselves as ahead of Hume who seemed to deny even the phenomenal presence of this abiding polarity of Self-ness in the noetic functions of *dis*-cernment, as *dis*-tinct from the *dis*-cerned.[50] Hence *vi-jñāna* (the pure act of *dis*-cerning) *dis*-tinguishes itself from its ever flowing companions, the *dis*-cerned (*vi-jñeya*).

Nothing is closer, then, to the Husserlian correlation of *noesis-noema* (discerning-discerned) than the Buddhist correlation *vijñāna-vijñeya*, expressed also (especially in the later Buddhist works of idealism) as *grāhaka-grāhya* (the grasping and the grasped).[51] Taking the above mentioned terms of *saṃ-jñā* and *jñāna* to signify respectively "concrete perception" and "abstract notion" as possible contents of the "discerned" and the "grasped" (*noema*), the phenomenological correlation between *vijñāna* as the pure subjective function of the *dis-cerning* and its objects (sensuous and non-sensuous) as the *dis-cerned* can be formulated in the following manner:


NOESIS (or the noetic functions)
NOEMA (or the noematic contents)
VI-JÑĀNA (grāhaka)
VI-JÑEYA (grāhya)
the "knowing" or dis-cerning (grasping)
the known or dis-cerned (grasped)
SAMGRAHAṆA
Com-prehension
UDGRAHAṆA
Ap-prension and/or abstraction
SAṂ-JÑĀ
perceptional or concrete
JÑĀNA
eidetic or abstract

This distinction between the pure awareness of subjectivity as phenomenal unity of the discerning activities is further confirmed by the Kośa which also defines vijñāna as "the vijñapti (conscious intimation) which is relative to every object" and as "the upalabdhi (or naked apprehension) which accompanies every manifestation of the viṣayas or objective matters."[52] The term upalabdhi is especially significant in this context, since it is compounded of the prefix upa-, which means "next to" or "at this side of," and the feminine labdhi (from root labh = taking hold of) meaning "acquisition," "obtainment." In this sense, vijñāna is always "at this side of" and "next to" every consciously present object (upalabdhi viṣayaṃ viṣayaṃ prati)[53] ; or in phenomenological terms, it is the subjective, intentional activity of "knowing" (noesis) which "grasps" and "takes hold" of the "object known" (noema).

Let us again emphasize that the Hīnayāna schools, by postulating vijñāna as a dharma-dravya, advocated the reality of the "knowing activity" without the commonly postulated existence of a permanent, substantial Ego as the transcendent substratum of such an activity. The awareness of continuing subjectivity is "serial" (saṃtānaka) and as such is still a part of the mere flux of "momentary emergences" (kṣaṇikotsarga), or "dharmic," quantum-like "flashes" which make up conscious experience.

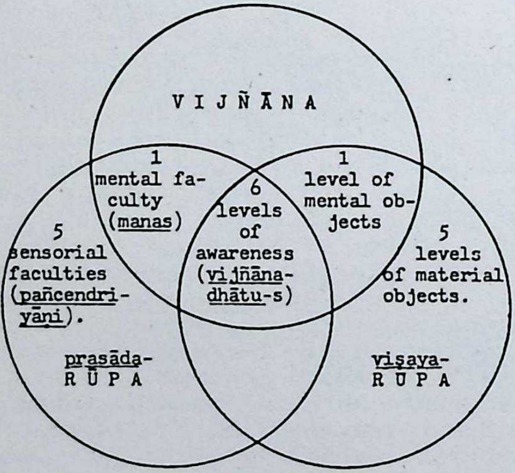
Chapter 4

Eighteen *gotra-dhātus* and three *loka-dhātus*

In view of the above, how does the term *manas* (as mind) refer to the term *vi-jñāna* as "discerning awareness"? According to the *Kośa*, there is no ontological distinction beween *vijñāna* and *manas* or "mind faculty," which is also termed *citta*: *cittaṃ mano'tha vijñānam ekārtham*, i.e., "thought--faculty, mind and dis-cerning awareness, all these designate one and the same thing."[54] Some differentiations of "karmic" relevance between the roles of *citta* and *manas* will be discussed later. Otherwise *vijñāna* differs from *manas* only in that *vijñāna* designates the *dharma* of mere awareness, prior to its operations and functions which take place only on the basis of *vijñāna* having as "supports" (*āśraya*) the sense-organs. Thus *vijñāna* becomes *manas* as soon as this contact (*sparśa*) with its "supports" is established. As *manas* (mind) arises through the contact of *vijñāna* with its supports (five sense organs), the subjective awareness that *vijñāna* itself is, will manifest itself according to the five specific natures of such "supports." Thus five sensorial levels of awareness will come about as a result of *vijñāna* pervading the *prasāda*-(subtle)-matter of the five sense-organs and thus coming into further "contact" with the external, sensorial, material objects. This five-fold spectrum of sensorial awareness will constitute five sensorial discriminative functions or five *prasāda-vijñānas*. However, as soon as the functions of *saṃgrahaṇa* (comprehension) and *udgrahaṇa* (abstraction) begin to take place, the pure mental and abstract awareness accompanying the knowledge of "mental and non-sensuous" objects manifests itself: this pure abstract awareness which discerns mental and abstract objects is called *mano-vijñāna*. Consequently, the givenness of five sensorial kinds of awareness (*prasādavijñānas*) plus the purely mental or abstract *mano-vijñāna* yield a total number of six cognitive faculties (i.e., the five *prasādendriyas* plus *manas*).

This yields further a six-fold division of objects corresponding to such a spectrum of subjective "discernments," namely, the sensorial objects of the five senses plus the abstract and non-sensuous objects as cognized by the *manas*-faculty.

Thus the so-called "eighteen *gotra-dhātus*" are established. They list the triple relation (through the "triple contact") between six faculties, six awarenesses and six kinds of objects.[55] *Dhātu* means basic element in a more generic manner than the term *dharma* does. Related to the term *gotra* (which means familiar relationship), the eighteen *dhātus* express the triple relationship between organ, its corresponding object, and the form which pure awareness (*vijñāna*) adopts as this relies on the organs in order to exercise its functions of "perceiving," "discerning" and "thinking." This "triple contact" and the six "family relationships" (among organ, consciousness and objects) which derived from it can be illustrated through the following diagram:


VIJÑĀNA
1 mental faculty (manas)
6 levels of awareness (vijñāna-dhātu-s)
1 level of mental objects
5 sensorial faculties (pañcendriyāni).
5 levels of material objects.
prasāda-RŪPA
viṣaya-RŪPA

The three circles symbolize respectively the *skandha* of *vijñāna* (on the top), the five sense-organs as constituted by *rūpaprasāda* (on the left), and the five *rūpa-viṣayas* or "sense-matters" as these constitute external objects (on the right). The triple overlapping and contact (*sparśa*) among the three circles brings about further sections to symbolize the arising of the *manas* as mental, the sixth organ-faculty. This arising of the mental faculty (*manas*) is concomitant with the arising of sensorial objects (perceived as *saṃjñā*) and precedent to the arising of non-sensorial objects (*dharmāḥ*) which are perceived as *jñāna-ālambana* or non-sensuous, abstract, ideal objects. As *vijñāna* relies upon the five sense-organs to deploy itself in five different levels of sensorial awareness, any momentary *dharma* of *vijñāna* relies (as it appears in the present) on its own preceding and passing *vijñāna-dharma* in the serial flux, after this preceding *vijñāna-dharma* has already established contact with its non-sensuous object. Thus any preceding moment of *vijñāna* brings forth the mental-awareness of a given abstract object *in the subsequent moment of its flux*. This is the reason why the texts refer to *mano-vijñāna* (mental or non-sensuous awareness) as the subsequent *vijñāna*-moment that "carries" or "holds" (*upalabdha*) the outcome of such "contact." Hence any moment of the *vijñāna*-series (or flux) serves as *manas*-faculty for the subsequent moment which will carry its product, i.e., the *manovijñāna* or pure "mental awareness." In this way, any particular *vijñāna-dharma*, *presently* appearing in the flux, constitutes the *manas* or mental organ which further establishes contact with the non-sensuous, abstract or mental object to produce the subsequent moment of abstract or mental awareness (*mano-vijñāna*) in the following *vijñāna-dharma* within the serial flux. Thus in the words of the *Kośa*:

> Each momentary *vijñāna-dharma* which has just perished receives the name of *manas* (or *manodhātu*), in a similar way to a single man who is at the same time a son and a father, or one and the same vegetal unit which is fruit and seed.[56]

Thus each *vijñāna-dharma* within the flowing stream of moments is the *manas* of its subsequent *vijñāna-dharma* and the *mano-vijñāna* of its preceding *vijñāna-dharma*. There is then no entitative and real distinction among the *dharma* of *vijñāna* as such, the mental faculty termed as *manas*, and the mental awareness of non-sensuous objects which is called *mano-vijñāna*. The distinction resides only in the difference of the moments of the flux in which they either act (*manas*) or arise (*mano-vijñāna*).

As for the so-called "pure mental or non-sensuous objects" - which are the contents of *mano-vijñāna* - they are called *dharmāḥ* in the plural. The reason is that only coarser conglomerations of physical *rūpa*-atoms (*rūpasaṃcita*) can be the direct objects of the sensorial organs. All the *dharmas* as such, in their purely elementary reality, are objects of mental inference and *thus they can only be cognized by manas*. Of all the five *skandhas*, only the *rūpa-s* - in the state of conglomeration - constitute the objects of sensorial knowledge, *and this with one important exception*, namely, the *avijñapti-rūpa* (the transmitter of passive accumulations of verbal and bodily *karma*) which being itself subliminal and "non-manifested" is also an exclusive object of mental cognition. And thus finally the three absolute, non-conditioned *asaṃskṛta-dharmas* (space and the two *nirodhas* which include the state of *nirvāṇa*) which *a fortiori* can be only the object of purely mental apprehension or elaboration.

As a final consideration in this chapter, mention should be made of the three *loka-dhātus* or planes of conscious activity and existence, as based in the interrelationship among the five *skandhas*. In this case the term *dhātu* translates as sphere (or plane) of both "psychological experience" and "individual existence." These three *loka-dhātus* (*loka* meaning cosmological plane and *dhātu* meaning psychological sphere) are listed as the *kāma-dhātu*, *rūpa-dhātu* and the *arūpa-dhātu*.

The *kāma-dhātu* is the sphere of conscious experience in which the individual existence is under the sway of the evil passions (*anuśayas*) and defilements (*kleśas*). Every single human being who is not following the Path of purification and emancipation is said to exist in the *kāma-dhātu*. This is the kind of existence in which the functions of the *saṃskāras* as "karma-formed" (i.e., as propensities) are in their full swing and thus dominate and motivate the exercise of sensorial and purely mental knowledge.

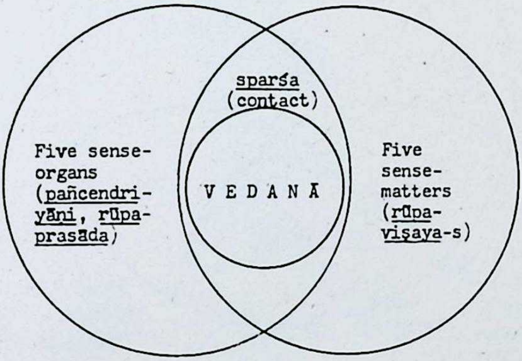
The *rūpa-dhātu*, however, constitutes the realm of conscious mental operations as they are based on *vijñāna* and its contact with both the "inner" or subjective (*ādhyātmika*) and the "outer" or objective (*bāhya*) *rūpa-s*, i.e., the "sense-organs" and the "sense-matters." If a person is able to control his disordinate appetites and bring about the inhibition of passions which rule the sphere of the *kāma-dhātu*, such a person is then said mystically or cognitively to ascend to the plane of "pure form" (*rūpa-dhātu*) in which consciousness is free from sordid and impure motivations. Thus the mind acquires great capabilities of deep and expanded pure knowledge (*prajñā*). In the free exercise of this detached and "passion-free" knowledge (*araṇa-prajñā*) the sentient being is still constricted and circumscribed by the limitations of both material and conceptual forms (as deriving from the conscious functions still rooted in the *rūpa-skandha*).

It must be taken into account that the term *rūpa* means "form," which is originally material. This justifies the application of such a term to the elements of materiality. *Rūpa*, however, applies also to all conceptual contents of thought as these are derived from the original "matters" *via* the "support" (*āśraya*) of the mental faculty (*manas*). Moreover, if a sentient being - who has already initiated his journey along the Path of purification - succeeds in reaching these states of "pure-form" in his lifetime, he is said to be destined for "re-birth" in a future plane of existence where all impure *saṃskāras* are absent, and where he would be totally exempt from passion and turbulance (*araṇa*). Such a plane of existence as a realm of "birth of reward" is called the *rūpa-loka*, which is in itself further subdivided in different subrealms (mythically called heavens or *devaloka*, *devakṣetra*) in correspondence with the degree of mystical accomplishment in his former life in the *kāma-loka*. These cosmological sub-spheres of rewarded existence are called *bhūmis* (grounds, stages, *étages*).

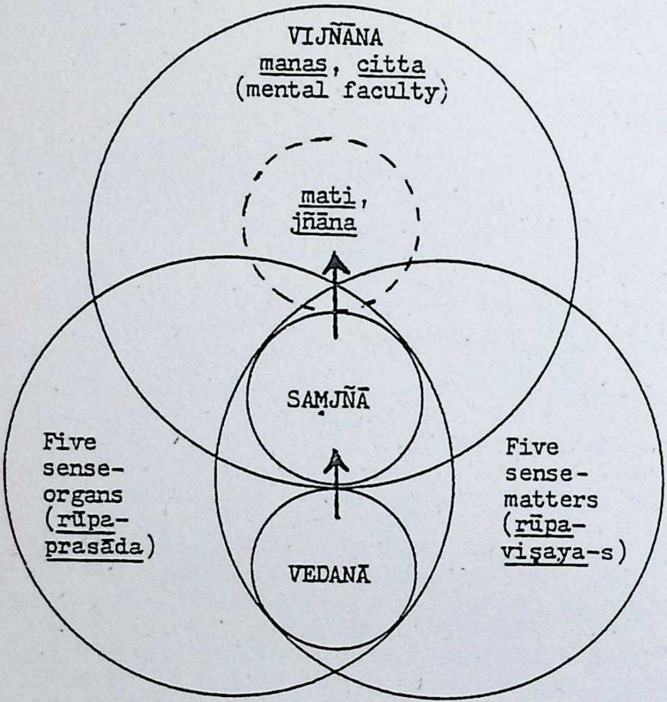
As for the third sphere of the *arūpa*- (or *ārūpya-*) *dhātu*, this is constituted by the sole exercise of the *vijñāna-dharma* under the influence and command of pure *cetanā* or passionless (*anāsrava*-) acts of will focusing on the higher and most subtle spheres of consciousness and totally free from the obscuration (*nivṛtana*) produced by the impure, impeding, "karma-formed" forces (*nivṛtābhisaṃskṛta-saṃskāras*). Through this impulse of the purified will, the mind frees itself from the warps of "form" and "matter" (*rūpa*) and thus it ascends to the realms of self-expanding knowledge without bonds. Here the *dharma* of consciousness (*vijñāna* and the faculty that it seats, *manas*) operates on its own and flies expansively into the unlimited (*anantaka*, *ārūpya*), boundless regions of infinity (*ānantya*). The cosmological level of these characteristics (freedom from "passion" and freedom from "form" = *araṇa*, *ārūpya*) which is the "birth of reward" for the persons obtaining such mental spheres through the practice of meditation and abstract concentration is called the *ārūpya-loka*. Its different substages (*bhūmis*) will be explained later in the Third Part.[57] These "formless" realms wich correspond to the highest degrees of attainment and meditative concentration are not yet *nirvāṇa*, since they still are commanded by the individual will (*cetanā*) and thus, albeit most purely motivated, they still are stages of karmic bondage. The individual will has to be tracelessly extinguished for ultimate knowledge and emancipation to come about.

In order to convey pictorially an idea of the interdependent coordination and interaction among the *dharmas* of the five *skandhas* as they constitute the three psychological (and by transference also cosmological) spheres and planes (*triloka-dhātus*), the following diagrams, it is hoped, will be of assistance.

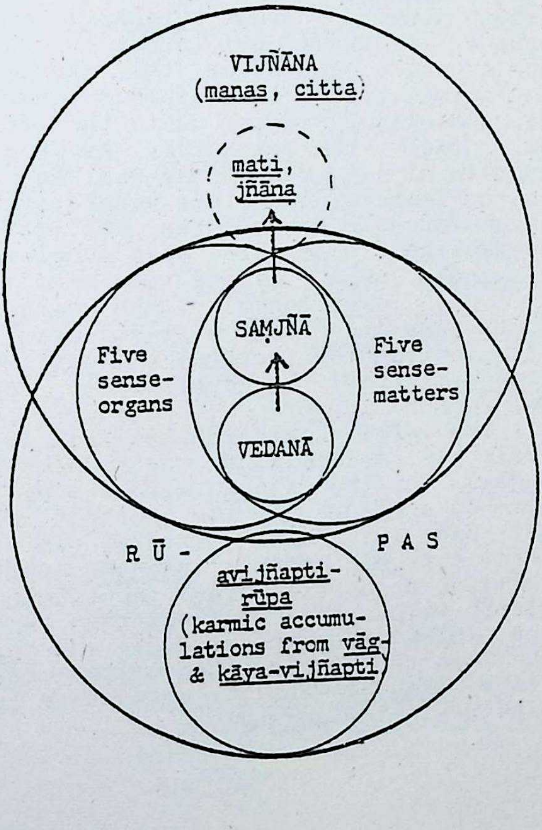
First let us depict the *skandha* of *vedanā* (feelings and sensations) as resulting "functionally" from the immediate contact between two confronting poles of the *rūpa-skandha*, namely, the five *indriyas* (senses) and the five *viṣayas* (matters) in the following manner:

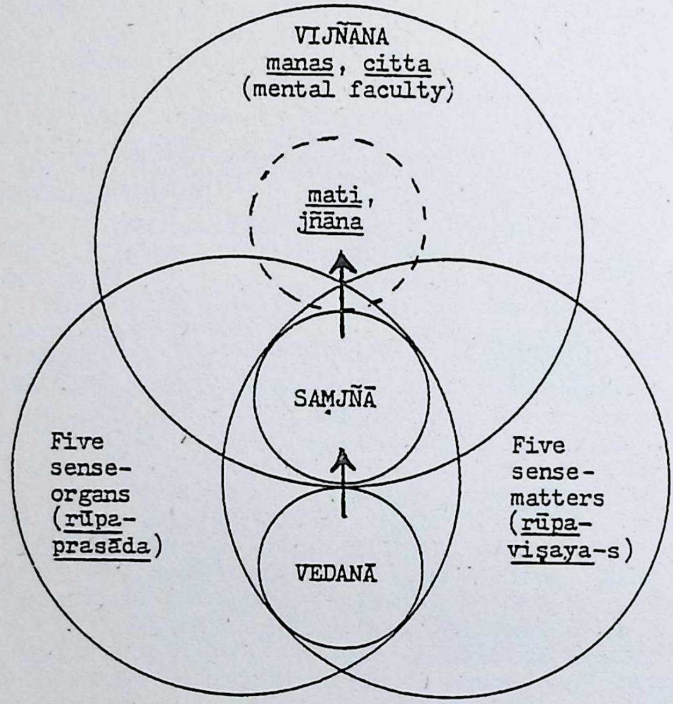

sparśa
(contact)
Five sense-organs (pañcendriyāni, rūpa-prasāda)
VEDANĀ
Five sense-matters (rūpa-viṣaya-s)

The skandha of samjñā (full-fledged, objective perception of unitary manifolds) has already been explained as requiring the intervention of the manas function and thus has to be understood in terms of the "triple contact" among vijñāna-dharma and the above mentioned bipolar fields of the rūpa-skandha. By relying on samjñā and through the further exercise of the function of abstraction (udgrahaṇa) the manas - as said - "apprehends" purely notional objects as the contents of pure thought (mati, jñāna):


VIJÑĀNA
manas, citta
(mental faculty)
mati,
jñāna
SAṂJÑĀ
Five
sense-
organs
(rūpa-
prasāda)
Five
sense-
matters
(rūpa-
viṣaya-s)
VEDANĀ

As we already know, there is an eleventh rūpa called avijñapti which is constituted by the cumulations deriving from verbal and bodily executions of the will. Hence it will be symbolized by a third small circle underneath the bipolar quintets of the prasādendriyas (sensorial organs) confronting their viṣayarūpas (sensorial matters). In this manner the complete realm of the rūpa-skandha becomes apparent as symbolized by a large second circle, in parity with the upper circle of the vijñāna-dharma:


VIJÑĀNA
(manas, citta)
mati,
jñāna
SAMJÑĀ
Five
sense-
organs
Five
sense-
matters
VEDANĀ
RŪ-PAS
avijñapti-
rūpa
(karmic accumu-
lations from vāg-
& kāya-vijñapti)


VIJÑĀNA
manas, citta
(mental faculty)
mati,
jñāna
SAMJÑĀ
Five
sense-
organs
(rūpa-
prasāda)
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VEDANĀ

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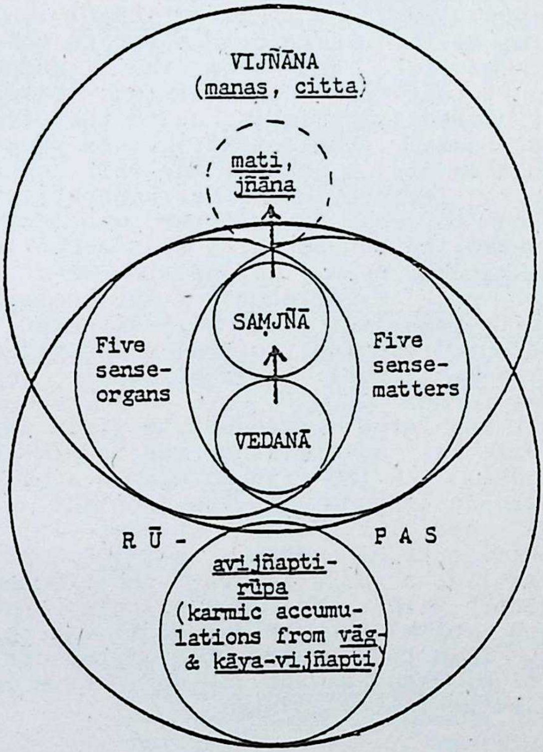
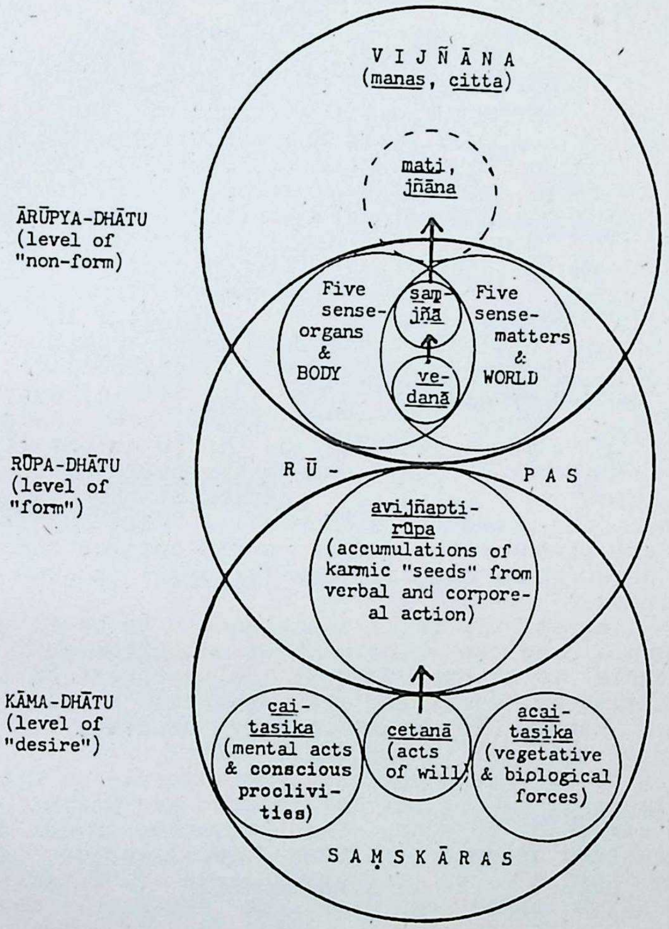

VIJÑĀNA
(manas, citta)
mati,
jñāna
SAMJÑĀ
Five
sense-
organs
Five
sense-
matters
VEDANĀ
R Ū - P A S
avijñapti-
rūpa
(karmic accumulations from vāg-
& kāya-vijñapti)

Avijñapti is, however, a *rūpa* which, being "formed" by external karmic action (*karmābhisaṃskṛta*), contains passively expectant *bījas* (seeds) of future fruition; a partial aspect of this fruition of re-fructification (as retribution) appears in the form of innate propensities and impure passions. Thus *avijñapti*, both from the standpoint of its causal origin (as it ensues from *cetanā* or acts of will), and from the standpoint of outcome (as "germinating" into innate passions and proclivities), immediately refers us to the fourth of the *skandhas*, namely the *saṃskāras*. As we know, the *saṃskāras* comprise direct acts of the will as well as will-predisposing factors, and other vegetative, animal and subconscious forces. Hence three smaller subcircles will symbolize these three main subdivisions of the *saṃskāra-skandha*, namely *cetanā* (the acts of will or *saṃskāra par excellence*), the *caitasika* or *cittasaṃprayukta-saṃskāras* (as will-directed mental acts and will-predisposing factors) and *acaitasika* (or *cittaviprayukta-saṃskāras*) as subliminal, vegetative and biological forces.

Thus a third large circle emerges from underneath the *rūpa*-circle as symbolizing the realm of the *saṃskāra-skandha*. As the *vijñāna* circle overlaps with the *rūpa*-circle on account of its contact with the "sense-organs" and the "sense-matters" in order to elicit the three acts of *vedanā*, *saṃ-jñā* and *jñāna*, thus in a similar or parallel way, the circle of *saṃskāras* overlaps with the *rūpa*-circle upon the *avijñapti-rūpa* which is both "product" and "producer" of *saṃskāras*. Thus the complete map of the correlation among the five *skandhas* and its derivative functions will appear in the following way:


VIJÑĀNA
(manas, citta)
mati,
jñāna
ĀRŪPYA-DHĀTU
(level of
"non-form)
Five
sense-
organs
&
BODY
saṃ-
jñā
ve-
danā
Five
sense-
matters
&
WORLD
RŪPA-DHĀTU
(level of
"form")
RŪ- PAS
avijñapti-
rūpa
(accumulations of
karmic "seeds" from
verbal and corpore-
al action)
KĀMA-DHĀTU
(level of
"desire")
cai-
tasika
(mental acts
& conscious
proclivi-
ties)
cetanā
(acts
of will)
acai-
tasika
(vegetative
& biological
forces)
SAṂSKĀRAS

In this diagram, the five *skandhas* appear situated as follows: The *rūpa-skandha* is located in the middle of the central large circle. The *vijñāna-skandha* is symbolized by the upper large circle. The *saṃskāra-skandha* is portrayed by the lower large circle. The two remaining *skandhas*, *vedanā*- and *saṃjñā-skandhas* are depicted as small circles in the lower section of the *vijñāna*-sphere and in the upper section of the *rūpa*-sphere as they are functional *dharmas* originating from the "triple contact." Given the structure of the map as formed by three main large superimposed circles, the three *loka-dhātus* become clearly manifest: The lower circle of the *saṃskāra-skandha*, as it overlaps with *rūpa*, expresses the constitutive elements of the *kāma-dhātu* or realm of desire. The second circle in the center, as it overlaps with both the *saṃskāras* and the *vijñāna*, brings to visual expression the composition of the *rūpa-dhātu* or "realm of form." The upper circle of *vijñāna*, as it overlaps with the *rūpa*-circle, depicts the level from which the *arūpa*-states are reached, i.e., from the lower section of the circle as entailing the elements of pure "form." The *arūpa-dhātu* per se is only depicted by the upper portion of the *vijñāna*-circle where the necessary elements of pure abstract thought are given as the proper conditions for the arrival at pure, blank and formless (*ārūpya*-) states of consciousness.

This diagram will be of assistance - we hope - not only in explaining the principles of causation and the karmic cycle to be expounded in the next Part of this work, but also in describing the mystical stages and planes of reward to be attained by the disciples and followers of the Path in the third Part.

It is to be understood that the lower large circle of the *saṃskāras* cannot be considered as dissociated from the circle of *vijñāna*. The separation in the diagram represents only an "exploded" visualization. *Vijñāna* and *rūpa* are two *dravyaka-dharmas* or "entitative factors" which can be conceived as separate, though correlated, entities in the serial-flux of existence. The *saṃskāras*, however, (similarly to *vedanā* and *saṃjñā*) are not "entitative" (*dravyaka*) but "functional" (*kṛtyika*) *dharmas* and thus cannot be understood either as separate or dissociated from the function of manas and manovijñāna (the caitasika or cittasaṃprayukta-saṃskāras, or forces associated with mental acts) or as independent from other causal principles (acaitasika- or cittaviprayukta-saṃskāras or subconscious, non-mentally associated, animal and biological forces). These causal principles are not accounted for through the mere exposition of the elements intervening in the constitution of the "suffering" existence. The five skandhas, the eighteen gotra-dhātus and the three loka-dhātus describe only the "build up" materials of the "serial-flux" of existence (bhāva-saṃtāna), not its causation. The elucidation of the causative principles behind the forming of both the "varying" and the "fixed" patterns of the individual stream of existence, belongs to the Second Part of our work. This will dwell on the philosophical significance of the second Noble Truth, the Truth of the origin of suffering, namely DUḤKHA-SAMUDAYA. Having learned the elements and factors of "unrest" and "suffering" let us proceed now to the explanation of the principles of causality which govern the "setting into motion" of such elements and factors as were conceived by early Buddhism.

PART II

DUḤKHA-SAMUDAYA (The Origin of Suffering) and the Notion of Causation

Katamañ ca bhikkhave dukkha-samudayaṃ ariya-saccaṃ? Yāyaṃ taṇhā ponobhavikā nandi-rāga-sahagatā tatrā tatrābhinandinī, seyyathīdaṃ kāma-taṇhā bhava-taṇhā vibhava-taṇhā. . . . Yam loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. . . . Idaṃ vuccati bhikkhave dukkha-samudayaṃ ariya-saccaṃ.

"What now, O monks, is the Noble Truth of the Origin of Suffering? It is that craving which gives rise to fresh rebirth and, bound up with lust and greed, now here, now there, finds ever fresh delight. It is the sensual craving, the craving for existence, and (even) the craving for self-anihilation. . . . Wherever in the world there are the delightful and pleasurable forms, there this craving arises, there it takes its root. . . . Such is said, O monks, to be the Noble Truth of the Origin of Suffering."

Saṃyutta-nikāya V, 421; Dīgha-nikāya II, 308; Vibhaṅga 101-3.

Chapter 1

Karma (human action) and the notion of "causation." The hetu-pratyaya doctrine.

In a magistral manner, the Majjhima-nikāya traces back to their causal origination all the elements of "suffering" which we have expounded in Part I.

> If, namely, when perceiving a visible form, a sound, odor, taste, bodily touch or an idea in the mind, the object is pleasant, one is attracted and if unpleasant, one is repelled. Thus, whatever kind of feeling (vedanā) one experiences - pleasant, unpleasant or indifferent - one approves of and cherishes the feeling and clings to it. And while doing so, lust originates; but lust of feelings means clinging to existence (upādāna); and on clinging to existence depends the karma-process (kamma-bhava); on the karma-process rebirth depends; and depending on rebirth are decay and death, sorrow, lamentation, pain, grief and despair. Thus arises the whole mass of suffering.

Hence, the whole wheel of suffering turns around one causative and motive force pregnantly expressed by the word KARMA, i.e., "action." "Action" is primarily and fundamentally understood as "human action" in that this is morally imputable, and in this sense the term karma has been frequently mentioned in the first Part. Now its genetic constitution and the structure of its dynamics must be explained. Although primordially referring to human action, the word karma will expand into a number of derivative notions essentially pertaining to the overall structure of universal causation. For there is not only the ontological execution of moral retribution that has to be accounted for. In point of fact there is a whole universe in the state of constant process of manifestation, a process which is all of it "manifestation to consciousness." Thus karma, as a whole, has to offer a comprehensive account of the whole fact of universal origination of worldly existence, in both its amazing disparity in individual allotments and in the aspects of shared and commonly experienced universality. For there are the rich and the poor, the healthy and the sick, the beautiful and the ugly, the good and the evil ones who - in spite of their individual disparity - are given to experience the same earth, the same sun, and the same moon. Hence a clear-cut distinction will have to be drawn between individual *karma* as the causative activity which brings about such striking disparity of allotments (*viśeṣabhāgya*), and the further causative action which brings about the common sharing of specific sameness in biological nature and the oneness of cosmological ground (*sabhāgatā*, *samānabhāgya*).

All in all, *karma* is - as stated - human action as this is posited upon the command or consent of the will. As explained in the first Part, *cetanā* (the *saṃskāra* *par excellence*) designates the free, mentally and intentionally grounded exercise of the will. Thus *cetanā* formally constitutes the essence of *karma*. Let us repeat again that *karma*, as the central notion of causative action, has a far more wide-ranging meaning than has been assumed up to this point.

In any case, *karma* as human volitive action is considered by the above quoted texts of the *Suttas* as a principal and proximate cause of rebirth, and thus as the perpetuator of individual existence: to the extent that there is individual human action, to that extent there is birth and individual existence; no individual human action, no individual human existence. Thus the process of action is considered also as the process of "becoming" (*karmabhava*). That individual action is a causal *conditio sine qua non* of individual existence is obviously stated by the texts. That it is exclusively *the only condition of existence*, is a different story. As we shall see, pure and isolated individual action is *causa necessaria sed non sufficiens* of the whole universal fact of worldy and cosmic existence. Hence there needs to be some sort of "universal action" that transcends the merely individual action which is primordially designated as *karma* per se. In short, "individual *karma*," as primordial notion of causative action, will be distinguished from "universal *karma*," the conception of the latter deriving as a notional extrapolation from the former.

As far as individual action is concerned, *karma* is called *mano-karma* (mental action) in that any deliberate human action originates from and may be often confined to mere mental intention. Failure in the external fulfillment of the mental volitive intention will confine the action to its original, though already morally imputable, pure mental nature. However, insofar as the mental intention (*mano-karma*) is externally manifested to others through the act already mentioned above as *vāgvijñapti* (or *vācika-vijñapti* = verbal intimation), the human willing intention develops into an act of *vācika-karma* (verbal action). And if - and when - such intention is physically executed by means of the motive organs (*kāyikavijñapti-indriyāṇi*), the mental intention materializes and thus attains its target through an act of *kāyika-karma* (corporeal or bodily *karma*). This last kind of *karma* crowns the process whereby a morally imputable action is posited.

Now the point is: how does the moral quality of imputability of the action (in its three consecutive stages of actualization) further its causative force as a source of existence, i.e., as a process of becoming through rebirth? In the view of Buddhism, *karma*, as individual action, carries within itself the genetic mechanism whereby it will yield its own retribution, either as punishment or as reward.

Thus *karma*-causation widens its range far beyond the transient period of the time-consciousness of the present. It will, in fact, constitute the causal links between "remnants" (*upadhi*) from conscious states of the past and expectant conscious states of the future. "Past" and "future" refer here not only to "within-the-present-life" objects of memory and recollection, or oncoming objects of expectation. They emphatically refer to past and future lives. Thus the causative process of individual *karma* stretches throughout the continual cycle of worldly re-embodiment which every conscious "individual stream" or personal flux of existence undergoes. This cycle of rebirth is not to be mistaken with a cycle of so called "reincarnation" or "transmigration." For in Buddhism there are no such entities as souls to transmigrate from body to body. The wheel of rebirth is in this sense based not in the transference of a soul from a body to another body, but from the transference of "karmic" remnants (*upadhi*) or karmic accumulations (*āyūhana*) from the disintegrative moment of death to a new womb of conception. The link that bridges the gap between death and rebirth in the ever turning wheel of existence is established solely by the karmic potentials which have been accumulated through the performance of *mano*-, *vācika*- and *kāyika-karma*, i.e., through the positing of mental, verbal and corporeal action. The karmic potentials or karmic accumulations (*karma-āyūhana*) establish then the "dormant" seeds of fructification in a future existence, an existence whose worldly status and circumstantial set-up will be determined by such fruition or re-germination. These intermediary "seeds" (*bīja*) which are accumulated by acts of the present, and preserved from acts of the past, provide the basis for the causation of future individual existence as based on the law of retribution which - according to Buddhism - keeps us journeying from birth to death and back to rebirth. But how does *karma*, as *individual* action, ground such a *universal* "law of rebirth" as it affects all of us according to universally set patterns? How does the striking disparity of retributive allotments interlock with these "universally" set patterns that make the law of rebirth to be a "universal" one? In short, how does "individual" origination coordinate with "universal" causation? What are the universal forms of causality that intervene - or coordinate - with such a strictly individual harvesting of diversified fruits which are the effects of retribution?

Here the complex texture of the in itself fragmentary notion of causality according to the early schools of Buddhism comes to the fore. As Aristotle postulated four fundamental forms of causality (the efficient, the final, the formal, and the material) - which were extended to six by the medieval scholastics (with the addition of the exemplar and instrumental forms of causality) - the *Sarvāstivāda* scholastics formulated their own principles of causality through the *hetu-pratyaya* doctrine. According to this doctrine there are six forms of "proximate or generative" causation (*ṣaḍhetavaḥ*) and four forms of "remote or secondary" causation (*catvāraḥ-pratyayāḥ*). In view of these two sets of causal principles, the question arises: is the individual *karma*-causation a "primary and proximate" form of causality (*hetu*) or is it only a "secondary or subordinate" cause (*pratyaya*)? The answer will be that *karma*-causation, as ensuing from individual human action and whereby "karmic" retribution is effected, is a primary cause of individual existence and thus will be considered as one of the hetus.

However, the wide-ranging effect of the karma-causation (as individual action) cannot be understood unless it is expounded within the full context of the rest of the hetus and pratyayas. For although plural in number, and thus fragmentary, the laws of total causation as expressed by the Hīnayāna thinkers contain the roots for a unification of the source of causation. This unificaton and integration is attained later in the Mahāyāna developments of idealism and totalism.

As for the terms hetu and pratyaya, their use has been applied and interpreted throughout the Abhidhamma canonical works and their meanings newly reformulated by the commentarial literature such as the Vibhāṣās, the two Maggas and, above all, the Abhidharmakośa. In point of fact, the terms hetu and pratyaya mean originally very much the same, i.e., the "conditions" for something to come about, regardless of whether these conditions are generative per se or not. Conditions are understood as such factors as: if present, then the conditioned entity originates, and if not present, the conditioned does not originate. Thus the term "condition" applies to such a factor (or manifold of factors) upon whose "occurence" and/or "concurrence" the existence or occurence of something else depends. In this sense "condition" entails the notion of "cause" in a very broad manner. In point of fact, the Paṭṭhāna (the last book of the Abhidhammapiṭaka, a vast and abstruse work never translated into a Western language) offers a long list of 24 modes of conditionality which are termed as paccaya (Skt. pratyaya). In this long enumeration the term hetu is at the very top of the list as the first and most important of the pratyayas. Thus hetu is understood as the "root-condition" or, in other words, the "proximate cause," the "condition (or pratyaya) par excellence." Hence the later commentators detached this "root- or principal condition" from the rest of the general list of pratyayas which they considered as concomitant conditions, and further divided into six the different forms through which the "root-condition" (as hetu) was conceived to operate. It is in this sense that the Abhidharmakośa handles the six hetus as "proximate or principal" causes and the four pratyayas as "remote or concomitant" causes.[1] A traditional example illustrating the difference between a proximate cause and the concurrent, subordinate or remote causes is that of a tree which originates from its seed as its *hetu* (generative cause) and grows on the basis of the soil, water, sun, etc., which are its *pratyayas* (concurrent conditions).

On the basis of the above, let us now proceed to a brief description of the six *hetus* and the four *pratyayas*. These brief definitions of these ten forms of causality will close this chapter, thus reserving for the following sections (Chapters two and three) the special treatment of those *hetus* which might be of the highest significance in understanding the range covered by such a central notion as *KARMA*, i.e., the "origin of suffering." Following the *Abhidharmakośa* in the main,[2] the six *hetus* and the four *pratyayas* are enumerated and can be defined as follows:

A) *Ṣaḍ-hetavaḥ* (Six root-conditions or proximate causes).

1. *Kāraṇa-hetu* (Efficient causality).

This is the *hetu par excellence*, "*la raison d'être*," corresponding in the main to the Aristotelian concept of "efficient" or "generative" (*janaka*) cause. Thus, for instance, the predominance of the element of fire in the sense-matters produces heat. In the sub-atomic primary *rūpa*-elements (or *mahābhūtas*) each one of the elements has an effectivity of its own, whereby it directly produces either the state of solidity, or liquidity, or heat, or motion. Each one of them is thus the *kāraṇa-hetu* of such immediate effects. On the level of the *viṣaya*-atoms, a sense-matter of light directly effects the vision of light in the sense-organ of sight. Thus each one of the *viṣayas* (sense-matters) is the *kāraṇa-hetu* of its corresponding perception in the sense-organs. These, of course, are the most elementary exemplifications of the generative causality which is termed *kāraṇa-hetu*. As we shall see later, the range of its effectivity will expand from the microcosmic activities of the *dharmic* elements to the macrocosmic causation of the universe itself. Hence *kāraṇa-hetu* will be the form of causality exercised by a "sovereign" or "all-ruling" action (universal or collective KARMA) to be expounded later in Chapter 3 of this Part.

The Kośa attributes also the designation of kāraṇa-hetu to the function of "non-hindrance" (avighnabhāvāvasthāna)[3] in virtue of which certain dharmas allow or even offer the medium for the manifestation or generation of their dharmas. Thus, for instance, space may be considered the avighna-kāraṇa-hetu (non-hindrance-cause) for the manifestation and deployment of all temporal, conditioned (saṃskṛta) dharmas.

2. Sahabhū-hetu (Mutual co-causality).

This is the "co-existence" causality whereby some elements might need to appear in combination with one another in order to exist and to operate. In the microcosmic level of dharma-elements this co-existence causality affects all the four primaries (mahābhūta) since they cannot exist except by supporting and combining with one another. Thus the four primary elements are the sahabhū-hetu of one another; even their specific functions as kāraṇa-hetus are, in point of fact, dependent on their "co-existence," that is, in their "causing one another" by equally "supporting" one another. Thus also the mental forces or saṃskāras (caitasika) like cetanā, mati, etc. coordinate with vedanā (sensation) and saṃjñā (perception) and support one another in order to co-exist, and thus they are also sahabhū-hetu of one another.[4] In this case the specific kāraṇa-(efficient) causality which is proper to each of the dharma-elements is conditioned and thus subsequent to their mutual sahabhū-(co-existence) causality.

3. Sabhāga-hetu (Homogenous causality).

This is the causality inducing uniformity and homogeneity between cause and its immediate effect. In general it will manifest itself as an aspect of the kāraṇa-hetu (efficient cause) in as much as any effects are formally similar in nature to their immediate, generative causes. The scholastic principle omne agens agit sibi simile (every agent enacts its own similar) corresponds perfectly to the Buddhist notion of sabhāga-hetu, the causality of "shared" (bhāga) nature. It applies to the successive and "down-the-line" transmission of similarity and continuity in specific nature (sabhāgatā) whereby horses generate horses and cats generate cats. In the microcosmic level of "dharmic" causation, the *sabhāga-hetu* is the causal function whereby a *dharma* of one species is always followed, down the momentary stream of "dharmic" co-emergences (*kṣaṇika-saṃsarga*), by *dharmas* of the same specific nature. Thus a *vijñāna-dharma* is followed by another *vijñāna-dharma*, a *rūpa-dharma* by a *rūpa-dharma* of its own sub-group, a *viṣaya-rūpa* by another *viṣaya-rūpa*, a *prasāda-rūpa* by another *prasāda-rūpa*, etc.

The homogeneous streams of specifically (not individually) identical *dharmas* are termed *naiḥṣyandika-srotas*[5] (homogeneous down-flow-stream), a term which applies also - in the macrocosmic level - to the "down-the-line" stream of beings of one particular species generating beings of the same specific nature. Thus the effect of the *sabhāga-hetu* is termed *niḥṣyanda-phala* (homogeneous "down-flow" fruition or effect.)

4. *Saṃprayuktaka-hetu* (Conjunction causality).

This is the causality of "association-by-reliance." This form of causality is similar to the *sahabhū-hetu* in that both exert their effects in the horizontal manner of simultaneous coordination and not in the vertical way of successive generation (like the *sabāgha-hetu*). The difference, however, between the *sahabhū-hetu* and the *saṃprayuktaka-hetu* lies in the fact that the former applies to the equal parity among elements in effecting their own co-existence; whereas in the present causality some elements appear in "association" or "conjunction" (*saṃprayukta*) with one another by reason of their "common reliance" (*samāśraya*) of all of them upon another.[6] Thus an act of visual awareness (*cakṣurvijñāna*) appears "in association" with certain sensations (*vedanā*) of pleasure or displeasure, with a certain object of visual perception (*saṃjñā*) like the vision of an apple, and with certain acts of volition (*cetanā*), like desiring or deciding to eat it or not. However, the association of all these elements (*cakṣurvijñāna*, *vedanā*, *saṃjñā*, and *cetanā*) takes place on the basis of *their common reliance or support* upon the organ of sight (*cakṣur-indriya*). *Saṃprayuktaka-hetu* is thus also the kind of causality that associates *mano-vijñāna* (or an act of mental awareness) - as explained above - with an intellectual sensation of pleasure or displeasure, with certain non-sensuous or abstract objects of thought (through *jñāna* or *mati* = abstract notion), and with any volitions which might accompany such acts of "mental awareness" (i.e., *mano-vijñāna*). This "association" (*saṃprayukta*) takes place *only by the common reliance* of all these purely mental elements of abstract cognition upon the mental organ which has been termed *manas* (see above, p.).

Saṃprayuktaka-hetu, then, can be said fundamentally to be the form of causality which interrelates the elements of the eighteen *gotra-dhātus*, where the *vijñānas* or six sorts of "awareness" arise in association with their corresponding objects (*viṣayas*, *ālambanas* through *vedanā*, *saṃjñā*, and *cetanā*) by reason of their respective "common reliance" upon the six faculties or *indriyas* (which include, of course, the mental faculty, or *manas*). It is through the association and kinship effected by the *saṃprayuktaka-hetu* that the eighteen *gotra-dhātus* form six tripartite "families" of *dharma*-associates (See above p.)

5. *Sarvatraga-hetu* (All-pervading causality).

Literally this means the "all-pervading" or "all-underlying" cause. It formally refers to *avidyā* or "ignorance" as a primordial, general and universal condition of causation. Causation is *KARMA*, and *KARMA* takes place only on the basis of ignorance. When ignorance is dispelled then the *visaṃyoga* or total "disjunction" from the warps of causation takes place. *Nirvāṇa*, which is attained through the *visaṃyoga* (the disjunction) of all the *dharmas* from the causes that bring them to manifestation, is only the fruit of absolute knowledge *as this dispels Ignorance*. In the *Kośa* this *sarvatraga-hetu* is often associated with the works of the *sabhāga-hetu* inasmuch as our state of Ignorance is the ultimate ground by which we are destined - through the *karma*-accumulations that Ignorance conditions - for rebirth within a particular species (*sabhāgatā*) of sentient beings in different planes of existence (*bhūmi-lokas*).[7]

6. *Vipāka-hetu* (Maturation or "heterogeneous" causality).

This is the "maturation" (*vipāka*) causation that takes a morally imputable act (*karma*) to produce a fruit in a future life as its retribution. Hence this causality constitutes the kind of "agent-effect" relationship attributed to individual *karma* per se. This causality is also often designated as "heterogeneous causation" (in the Chinese texts wu-teng-liu yin) so as to contrast it with the sabhāga-hetu. For as the sabhāga-hetu determines that all proximate effects be of the same nature as their immediate causes, the vipāka-hetu projects the effects of individual karma upon the distant future and determines that these effects be of a totally disparate nature than the remote cause which produced them. So the act of robbery might result in being reborn in a hell or into a deformed body, or cause me to lose my hands by accident or disease, etc. Thus vipāka-hetu designates the form of causality that sets the whole mechanism of "karmic" retribution into motion. The next chapter will be exclusively dedicated to the further study of this kind of causality.

B) Catvāraḥ pratyayāḥ (Four concomitant conditions or subordinate causes).

1. Hetu-pratyaya (Causal conditions).

The last five of the mentioned hetus, (2-6), being as they are intrinsically hetus (principal causes), can be also, from some extrinsic point of view pratyayas (subordinate causes) as they might concur with the kāraṇa-hetu in the effecting of something.[8] In point of fact all the hetus can play the role of pratyaya in different respects from those in which they are hetus. Such, for instance, is the case with the four primary elements whose respective kāraṇa-activities are conditioned by the sahabhū-hetu (con-causality) in virtue of which they "co-exist." Hence the sahabhū-hetu (mutual co-causality) operates intrinsically as hetu in that it brings about the coexistence of the four mahābhūtas, whereas it acts as a pratyaya inasmuch as it conditions the kāraṇa-activities of each one of them separately. Let us keep in mind that no mahābhūta can operate solely on its own unless it coexists with its inseparable three other companions (See above p. 23).

2. Samanantara-pratyaya (Immediate-sameness condition).

This term would translate as the "condition of equality and immediacy." It refers to the conditions which coordinate with the above mentioned sabhāga-hetu (homogeneous causality). It is by virtue of the sabhāga-hetu that dharmas of one species are always followed by *dharmas* of the same specific resemblance in the "down-flow" of the personal stream (*naiḥṣyandika-saṃtāna*). Thus a *dharma* of one species begets a *subsequent dharma* of the same species. But by begetting the subsequent *dharma*, the said *dharma* disappears. In point of fact any *dharma* *begets the following one by disappearing*. Hence the *sabhāga-hetu* (homogeneous causality) operates in connection with the force of evanescence (*anityatā*) of a *dharma* at a given moment. But by the same token, the force of origination (*jāti*) of the subsequent *dharma* is the condition (*pratyaya*) for the antecedent *dharma* to exert its *sabhāga*-causality (i.e., the transmission of specific sameness) on the subsequent. Hence the *sabhāga-hetu* is exerted from an antecedent into a subsequent *dharma*, whereas the *samanantara-pratyaya* is exerted by a subsequent *dharma* in respect to its immediate antecedent. Such is the case with the resemblance between parent and child. The parent is the proximate cause of his resemblance in the child. The child, however, is the condition for a "*resemblance*" of the parent *to be transmitted*.

3. *Ālambana-pratyaya* (Object-as-support condition).

This is the "object-support" condition. Such is the subordinate causality exercised by the *viṣayas* (sense-matters) upon the *rūpa-prasādas* or *indriyas* (sense-organs). In this sense, as the *vijñāna-dharma* is the *kāraṇa-hetu* (efficient cause) for the generation of visual consciousness (*cakṣur-vijñāna*) in the sight-organ (*cakṣur-indriya*), the *rūpa-viṣayas* or "sense-matters" are the *ālambana-pratyaya* (as "objective support") for the same visual consciousness. Thus also the pure *vijñāna* (as mind: *manas*) is the *kāraṇa-hetu* of the *mano-vijñāna* (mental awareness), whereas any "non-sensuous" object of cognition (as *manas-ālambana*, or mental object) is the *ālambana-pratyaya* of such *mano-vijñāna* or mental awareness.

4. *Adhipati-pratyaya* (The dominant or ruling conditions).

This term indicates certain concomitant mental factors or influences which "dominate" or "control" other subordinate elements. The *Abhidhammatthasaṅgaha* enumerates four of these "dominant" (*adhipati*) factors which might rule and direct the conscious act of apperception: intention, effort, directed thought, and investigation. The Kośa, however, refers to adhipati-pratyaya in quite a universal fashion, namely, as a pratyaya-aspect of the macro-cosmic function of kāraṇa-hetu (generative, efficient cause), inasmuch as this form of causality acts also as the causal condition (pratyaya) for the coming into effect of a karma-fruition (phala) which is "all ruling" and "sovereign" (adhipati), i.e., universally shared by all sentient beings.[9] A detailed account of this "universal fruition" (adhipati-phala) will be offered in Chapter 3 when dealing with the nature of "universal karma" as opposed to "individual karma."

Now let us proceed to a more detailed elucidation of three of the above mentioned hetus, namely, the vipāka-hetu - as this represents the proper causality exerted by "individual karma" - and the sabhāga- and kāraṇa-hetus as these are the forms of causality exerted by a universal force of world-causation, a force which has been designated tentatively as "universal KARMA."

Chapter 2

The Vipāka-hetu ("Maturation-causality") and the Cycle of Individual Karma. The Twelve Nidānas.

The term *vipāka-hetu* translates as "maturation-cause" and thus formally refers to the causation which, as already stated, is proper to the individual positing of *karma* as morally determined and imputable volitive action. The etymology of the term *vipāka* (from the prefix *vi-* meaning "*dis-*" and the noun *pāka* meaning "maturing" of a fruit) already suggests the character of "heterogeneity" which characterizes this form of causality. The "fruit" of *karma*-actions, as brought into effect by the *vipāka-hetu* is entitatively "dis-similar" (*visadṛśa*) from the actions (*karma*) which deposited its "seed." This is the reason why this kind of causality is also termed "heterogeneous causation." However, the opposition of the *vipāka*- to the *sabhāga-hetu* (as "homogeneous" causation) is only relative and extends itself to the mere entitative constitution of the fruit or effect. In fact, the *sabhāga-hetu* still underlies the doings of the *vipāka-hetu* in that regardless of how disparate the effects might be from their original "karmic" causes (like being born blind for having committed acts of cruelty, or acts of thievery, or acts of lust, etc.) there is still the homogeneous extension of the quality as good or evil throughout the whole causative process. That is, good or "meritorious" acts will always ripen into good or "rewarding" fruitions, whereas evil or "demeritorious" acts will always ripen into evil or "punishing" effects. At any rate, on the causal basis of the *vipāka-hetu* these *karma*-effects are supposed to crystallize into the diversity of future mental and bodily endowments and worldly allotments (*bhāgya*) which are in stock for us. In this sense, by virtue of the *vipāka-hetu* each individual "stream of existence" (*bhāva-saṃtāna*) lays down - by morally imputable action - the groundwork of its own future status in lives to come.

The "maturation-process" (*vipāka-pariṇāma*) of individual *karma* - as exerted and ruled by the *vipāka-*

hetu - consists in a complete cycle of cause-effect relationships which entails three fundamental moments:

A) Active *karma*; or *karma* proper (*cetayitvā-karaṇam*)
B) Passive *karma*; or "accumulation" of "karmic potentials" (*karmavāsanās*, or *karmabījas*)
C) Re-active *karma*; or *karma*-fruition (*karma-phala*)

It is obvious that the terms "active," "passive," and "re-active" *karma* are to be taken as conventional manners of conveying the meaning of these three aspects of the "maturation"-process. The expression *active karma* is literally redundant in that the noun *karma* itself already means "action." Hence the term "passive *karma*," if taken literally, would imply a verbal contradiction since *karma*, meaning "action," cannot be strictly understood as *passive*. *Karma*, therefore has to be understood *in its broadest sense* as comprising all the aspects of the karmic process of retribution effected by the *vipāka-hetu*. This notion of *karma*, as the total process unleashed by human action, is perfectly in keeping with the *Kośa*'s definition: "What is *Karma*? It is volition and *whatever is produced by volition* (*cetanā tatkṛtaṃ ca tat*)."[10] The whole process whereby a tree produces seeds - which are stored in a state of *passive* potentiality or "suspended activation" as provision for their "maturation" and "reactivation" into a new tree and new fruits - can be understood as a process of active causation throughout. This "active" process includes also this period of "passively" expectant "storage of seeds" as the further potentials of germination. Let us then proceed with the use of such conventional terms as "active *karma*," "passive *karma*" and "re-active *karma*" as they are meant to convey the three aspects of such a similar process effected by the *vipāka-hetu*.

"Active *karma*" is formally constituted by the acts already designated as *cetanā*, whether these acts be merely mental (*manokarma*) such as intentional and mental volitions with no external intimation or execution, or be they physical, either as "verbal action" (*vācika-karma*), or as "corporal execution" (*kāyika-karma*). "Active *karma*" is therefore *karma per se*, the act deliberately posited or consented by the will, the acts which as such will be morally "determined" or "defined" (*vyākṛta*) either as "good or wholesome" (*kuśala*) or as "evil or unwholesome" (*akuśala*). It should be taken into account that only *mano-karma* (mental act) is the formal constituent of *cetanā* as pure mental decision, and that it alone carries the moral quality proper to *karma* as a law of retribution. Thus *manokarma*, which in this case is synonymous with *cetanā* as "mental volitive intention," is the *conditio sine qua non* of the extended morality of *vācika-* and *kāyika-karma* (verbal and corporeal action). Also to be kept in mind is that, while physical *karma* (verbal and corporeal) cannot occur without the mental (since the former are only responsive to the command of the latter), the mental can be performed without the physical whenever this latter is impeded or obstructed by extrinsic circumstances. Thus mental *karma* is as imputable as its external execution.

With the second aspect of the karmic or *vipāka-* (maturation-) process, i.e., "passive *karma*," the far-reaching and, for that matter, the most mysterious and hidden mechanism of the *vipāka*-causation begins to operate. Passive *karma* has been designated also through the compounds *karmavāsanās* and *karmabījas* (karmic "perfumes" and "seeds"). Both terms are used by the *Abhidharmakośa* in reference to the *vipāka-* (maturation-) process of karmic retribution. The first term *vāsanā* means the "impregnation" or "suffusion" of some substance when penetrated by another. Thus it translates also as "perfume." Hence the term *vāsanā* refers to the moral perfumes produced by moral actions as such perfumes "impregnate" or "suffuse" certain organs which are susceptible of "suffusion" and "perfumation." *Vāsanā* (perfume) is an analogy used to designate the accumulation of karmic potentialities which, as perfumes, will "re-exhalate" into future effects.

The second compound, i.e., *karmabījas*, conveys perhaps a less metaphorical sort of analogy and a more stringent connotation of the karmic potentials. For seeds (*bījas*) are such that can be "stored" in the state of "suspended" activation for future "germination." However the implications of the use of both analogies, "perfumes" and "seeds," are much the same in that no "suffusion" can take place without something being "suffused" or "perfumed" and that no storage of seeds can be effected without a carrier, recipient or depository for such seeds being available. Thus the concept of passive *karma* entails the existence of karmic carriers or depositories. Such carriers have been clearly defined by the *Sarvāstivādins* as being of two different natures in open divergence with the *Sautrāntikas* who accepted only one kind and one receiver of karmic "suffusions" (*vāsanās*). No wonder the term *vāsanās* would be more popular among the *Sautrāntikas*, whereas the term *bījas* (seeds) were of more frequent use among the *Sarvāstivādins*.

As just mentioned, the members of the *Sarvāstivāda* school propounded the separate existence of two different carriers of the karmic *bījas* or "seeds," this of course due to the dichotomic and irreducible character that separates the purely mental *karma* (*mano-karma*) from the physical *karma* intimated and executed through the bodily organs. As for the accumulation of seeds deriving from physical *karma* (i.e., verbal and corporeal) it has already been designated as *avijñapti-rūpa*, the last and most subtle of the eleven material *skandhas*. The *vijñapti*, then, is itself material, i.e., the *vāgvijñapti* (or verbal act) and the *kāya-vijñapti* (or corporeal act). As already stated, these two physical *vijñaptis* (or "intimations") are the constitutives of *vācika-* and *kāyika-karma*.[11] Following an ontological principle well formulated also by the Western medieval scholastics, namely that "effects must be proportionate to their causes" (*effectus proportionantur causis*) the *Sarvāstivādins* propounded that material acts of *karma* (as *vācika-* and *kāyika-karma*) yield material "seeds" for future material fructification, whereas purely *mental karma* issues "perfumes" or "suffusions" (*vāsanāḥ*) of strictly *mental* nature. Therefore, as the *avijñapti-rūpa* was meant to be formed by accumulations of material karmic potentials, the mental organ itself (*manas*, *citta*), as seated in the *vijñāna-dharma* and as issuer of mental intentions, was also to be considered as the very recipient of its own moral "perfumes." It was stated above that both terms *manas* and *citta* convey the same meaning of "mind" as mental faculty. In most contexts both terms are used indiscriminately as perfect synonyms. Vasubandhu, however, in expressing the opinion of the *Sarvāstivādins*, gives a different connotation to these terms as designating two different roles of the mind-faculty. *Manas* is commonly used in the sense of acting, eliciting mind, whereas *citta* is rather used as designating the passive, or *cumulative* mind. The mind does not only actively "mean" things and produce notions; it also "stores" them as mental impressions or "memories." In this sense, a certain parallelism arises in reference to the notions of manas and citta on the one hand, and the Western scholastic distinction (based on Aristotelian psychology) between the "active" and the "passive" intellects on the other hand. Hence, as there is a species expressa (expressed concept) which is the mental act elicited by the "active" intellect, so there is also a species impressa (impressed concept) which is received and "stored" by the "passive" intellect. Of course, the Western scholastics did not mean to postulate two different and separate intellects. Through the expressions "active" and "passive" they rather meant two different roles of one and the same intellect. In a similar way manas and citta refer to one and the same mental faculty that is both "agent" and "patient," or using the Buddhist analogies, the "seeder" and the "seeded," the "perfumer" and the "perfumed." According to Vasubandhu:

> (Vijñāna) is named manas in that it is actively mindful (manute) and it is called citta in that it accumulates (cinoti) both goodness and evil.

Or also:

> . . . vijñāna is named citta in that it becomes variegated (citra) by pure and foul (mental) elements.[12]

Thus the mental faculty is such that it "suffuses" itself with the moral "perfumes" of its own moral intentions. In this sense the passive, cumulative character that is proper to manas (as citta) plays a far more extensive role than the one attributed by the medieval Western scholastics to their notion of the "passive" intellect. For the citta (beyond accumulating "memories") provides also the depository for the "mental seeds" as these constitute the mental basis for the maturation-process exercised by the vipāka-hetu in regard to future retribution. This "maturation" or "germination" (re-exhalation in the case of vāsanās = perfumes) is meant to take place not only within this life, but also and more emphatically in future lives.[13]

The use of the term bījas (seeds) is rather common in the Kośa. Its use extended later to such idealistic works as the *Vijñaptimātratā-siddhi*, thus becoming (together with the term *vāsanā* = suffusion, permeation, or perfume) the common way for the *Vijñānavādins* (Buddhist idealists) to designate the "passively" stored "karmic accumulations." In canonical and earlier texts of the *Abhidhamma* these "karmic accumulations" are termed sometimes as (Pāli) *kamma-ayuhana* or also as *kataṭṭā-kamma* ("stored-up" *karma*).[14] In the *Kośa*, the *bījas* (or karmic "seeds") are *nāma-rūpa*, i.e., "both mental amd material." They are also classified as *kuśalākuśala* or *śubhāśubha* (good, evil; pure and soiled). Thus the karmic "seeds" or "perfumes" are considered as *vyākṛta*, a term frequently used (and already mentioned) to designate their "definition" or "determination" (good or bad) according to the moral acts from which they proceed. This is in contrast with the "*karma*-results or fruitions" (such as passions and propensities, *anuśaya*) which are always considered as morally neutral in themselves (*avyākṛta*) since they are merely inherited as the result of a germination which is beyond the control of the will; and thus they do not constitute formal imputability. Only the *consenting to them* involves imputability. "Consent" to the passions, however, is already an act of *cetanā* which takes us anew to the very beginning of the karmic process. The "*karma*-results" are "obfuscating" = *nivṛta* (or also *kleśācchādita* = "veiled by defilement")[15] in the case of the *anuśaya* or evil propensities, even if they are morally "undefined" in themselves, and thus they offer "hindrance" (*āvaraṇa*) to the performance of wholesome deeds. "Good" or "wholesome" inclinations which are the *karma*-results of "wholesome" deeds are contrarily *anivṛta*, i.e., "non-hindering," "non-obfuscating."

On the basis of these distinctions the *Kośa* further designates the *bījas* ("seeds") from the viewpoint of their origin, i.e., according to the nature of the act of will which "sows" them:[16].

A) *Aśubha-bījas* or impure seeds. These are called also *anuśayabījas* in that they are accumulated by acts of will under the sway of the evil passions.

B) *Śubha-bījas* or pure seeds. These are subdivided in two sorts:

   a) *aupapattika-bījas* or "seeds" which originate from deeds posited under the influence of wholesome propensities.

   b) *prāyogika-bījas* or "seeds" which are deposited by the wholesome effort of the will as performed against the inclination of the evil *anuśayas* (or passions).

As for the use of the term *vāsanās*, Vasubandhu is more sparse in the *Kośa* than he is in his later idealistic work, the *Triṃśikākārikā* (as commented upon by the *Vijñaptimātratā-siddhi*). In the *Kośa* the *vāsanās* (perfumes) seem to refer almost exclusively to the karmic impregnations accumulated in the *citta*. Such is the case when Vasubandhu interprets the meaning of the frequent compound *bhāvanā-mārga* (or "path of meditation or contemplation"), in which the feminine noun *bhāvanā* is understood as an active "permeation" or "suffusion," contrary to *vāsanā* which is taken as the passive result of this active "suffusion" or "perfumation." The first term relates to the act of "perfuming," the second refers to the "perfumed." Through the practice of the *bhāvanā-mārga*, the acts of contemplation and meditation "perfume" (*bhāvanati*) the mind (*citta*) with good "perfumes" (*vāsanās*), "similarly to the scent of the sesamum-grains which remains in them by reason of the flowers which perfume them" (*puṣpagandhamayīkaraṇāt*).[17] As we shall see later, the term *bhāvanā* will also acquire a universalistic connotation, especially in such idealistic works as the *Vijñaptimātratā-siddhi* (Dharmapāla's commentary to Vasubandhu's *Triṃśikākārikā* or "Thirty Verses on the Theory of Ideation Only"). Then *bhāvanā* will come to mean the universal "impregnation" or "perfuming" suffused by universal KARMA into all living beings in order to bring forth the universal or "common" (*sabhāga*, "shared") aspects of existence such as the "world-receptacle" or universe in which all of us live, etc.

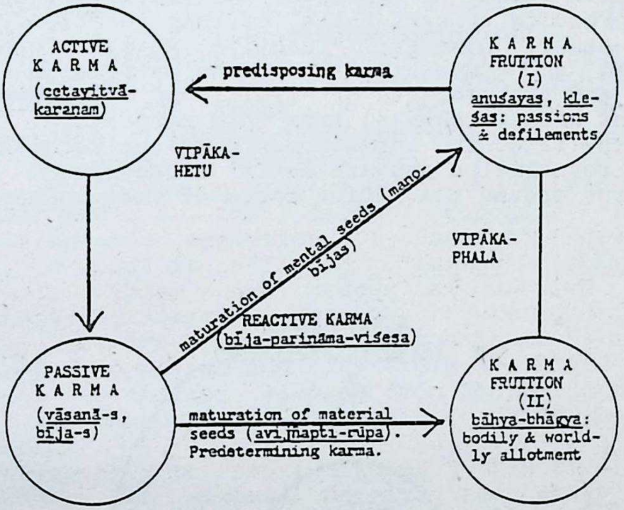
From what has been explained it becomes clear that the main "stumbling block" for the *Sarvāstivādins* in their conception of "passive *karma*" lies in their irreducible, dualistic and total segregation of the nature which is proper to purely mental acts and the nature which is proper to materially expressed or executed acts. The *Sarvāstivādins* panrealism and pluralism in regard to the existence of the momentary *dharmas*, and their radical distinction between the *rūpa-dharmas* (material factors) on the one hand and the *vijñānadharma* and its associates (mental factors = *caitta* or *saṃprayuktakasaṃskāras*) on the other hand, explains this dualism. Such a rigorous distinction between the mental and the material compels them to the total dissociation between two different carriers of "karmic seeds," corresponding to the total and unabridged distinction between the *nāma-bījas* (mental seeds) and *rūpa-bījas* (material seeds); hence their postulation of the *avijñapti* as a separate *rūpa* (material factor) which provides the basis for the accumulation of "material seeds." *Avijñapti-rūpa* stands therefore in sharp contrast with the nature of *manas* (mind) as *citta* which accumulates the mental seeds deriving from its purely mental intentions and volitions. How the re-fructifications ensuing from two such disparate "depositories" of karmic impregnations coordinate and cooperate with one another in order to bring about a unitary "retribution" in a future life remains a mystery never solved by the *Sarvāstivādins*.

This is the reason why their opponents, the *Sautrāntikas*, did not accept the existence of an extra *rūpa* called *avijñapti*, but adhered to the unitary doctrine that makes *karma* to be of one kind, all of it originating from the will, and all of it "impregnating" the whole "undercurrent" (*bhavaṅgasrotas*) or subconscious stream underlying the flux of personal consciousness (*saṃtāna*). It is opportune to note here the more markedly phenomenalistic tendencies of the *Sautrāntikas* who, together with the quasi-idealistic trends of the *Mahāsaṃghikas*, paved the way for the advent of Buddhist idealism. It is no wonder that Vasubandhu, already very inclined towards the theories of the *Sautrāntikas*, converted - as it is claimed - to the idealism propounded by his brother Asanga. The Buddhist idealists are to be credited with the final fusion of the two separate carriers of the karmic seeds. i.e., the *citta* and the *avijñaptirūpa* of the

Sarvāstivādins, into a common "store" of passive *karma*. Thus Buddhist idealism will advocate the givenness of a common store of purely mental character wherein the seeds germinate as a purely mental projection of the retributive inheritance of individual *karma* and from which the projection of the whole external and commonly shared world takes place. This "common depository" was given the name of *ālaya-vijñāna*, i.e., the "storehouse of consciousnes,"[18] a notion which became central to the development of *Mahāyāna* Buddhist philosophy and which is pervasive throughout the philosophical and even religious literature of the "*Great Vehicle*" in China, Tibet, and Japan.

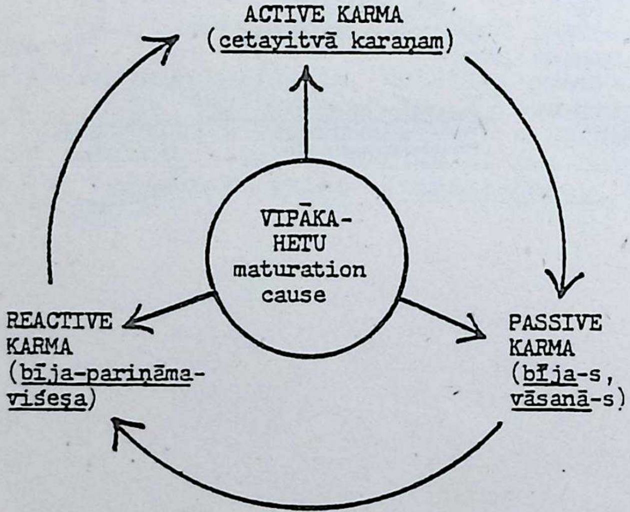
Thus far, much has been said about the nature of "passive *karma*," the central notion involved in the process of the *vipāka-hetu* or maturation causality. However, a word is still to be said for the further elucidation of the third, and in itself, formal aspect of the maturation-process, i.e., the act of "maturation" itself whereby passive *karma* "reacts" and yields its fruits. Little can be said for the hidden and mysterious mechanism which connects the acts of "individual *karma*" with its distant and *disparate* effects in the future. The material heterogeneity between the maturation causes (*vipāka-hetu*) and their final effects (*vipāka-phala*) opens a mysterious gap in the *Hīnayāna* context, a gap that escapes all possibility of logical explanation. This process of transformation of the "seeds" into its heterogeneous fruits is designated as *bījasaṃtati-pariṇāmaviśeṣa*, i.e., "metamorphosis of the streamlike seeds."[19] What is the mysterious, still unexplained force that is at work in the "maturation-causality" (*vipāka-hetu*) as to yield such fruits of the most heterogeneous nature? How does the "undercurrent" of *karma*, be it called *avijñapti* (non-manifested factors) or *bhavaṅgasrotas* (sub-conscious stream of the "perfumes"),[20] *determine* itself into such disparate fruits of retribution? There is an indefinite number of thinkable possibilities of retribution for qualitatively and formally identical acts of the will. Wealth itself might be as much the result of evil *karma* as disease or poverty; and vice-versa. An act of lust may result for one individual in being born deformed, and for another in being born from wretched parents or in squalid poverty. What is the hidden aspect of this "maturation" causation (*vipāka-hetu*) which predetermines to one retribution in the first instance and to the other in the second? Can the *vipāka-hetu* explain itself without the intervention of other supra-individual forces which transcend the individuality of the karmic process of retribution? These issues will join other questions which ensue from the universal character of "world-fruition." For world-fruition is also the fruition of *karma*. But what is the ultimate meaning and entailment of the word *karma* as "action"? In Chapter 3 these issues will be further expounded, if not totally answered.

One thing remains certain in regard to the nature of the *vipāka-phala* as "maturation-fruition" or "reactive *karma*," and this is that it bifurcates into two totally different levels of fruition: one is the subjective and inner (*ādhyātmika-phala*) referring to the inherited passions (*anuśaya*), the other is the objective or external (*bāhya-phala*) referring to the allotment (*bhāgya*) of worldly and bodily circumstances. The first "inner" aspect (as passions and propensities) is not "determinative," but "predisposing." Thus the will can counteract the inclinations which past *karma* imposes upon our psychological nature and thus perform acts of merit. The second or "outer" aspect of the fructification (*bāhya-phala*) is totally predetermined and the will can "accomodate" to it, but do nothing else about changing it. We could offer a diagramatic illustration of the total mechanism of the three main aspects of the *karma*-maturation (*vipāka-hetu*) in the following manner:


ACTIVE KARMA
(cetayitvā-karanam)
predisposing karma
KARMA FRUITION (I)
anuśayas, kleśas: passions & defilements
VIPĀKA-HETU
maturation of mental seeds (mano-bījas)
VIPĀKA-PHALA
REACTIVE KARMA
(bīja-parināma-viśesa)
PASSIVE KARMA
(vāsanā-s, bīja-s)
maturation of material seeds (avijñapti-rūpa). Predetermining karma.
KARMA FRUITION (II)
bāhya-bhāgya: bodily & worldly allotment

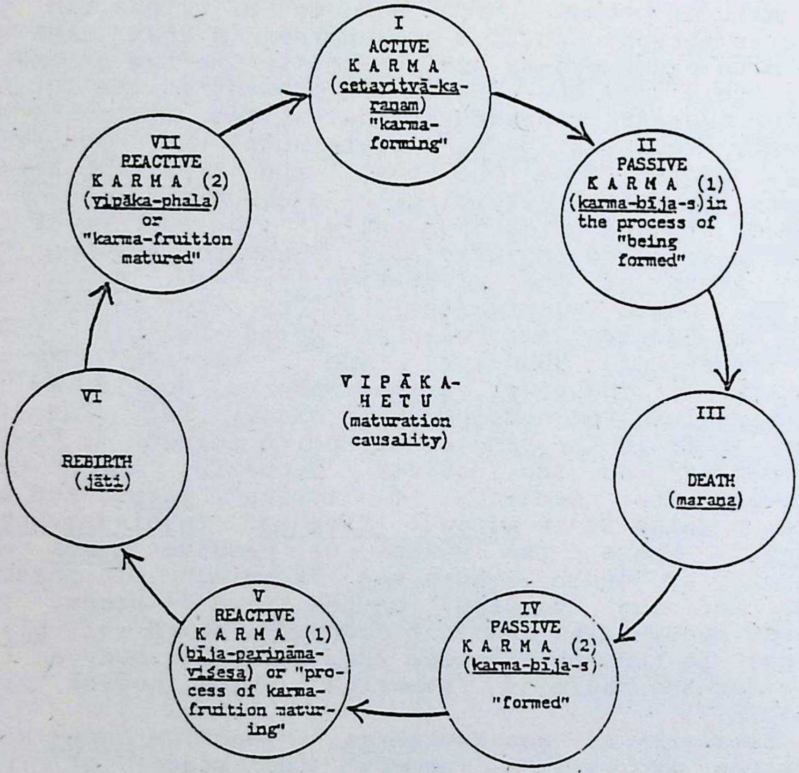
As envisioned by the above chart, the vipāka-hetu covers - strictly speaking - the process of "active karma" through "passive karma" to the "maturation" per se of the "seeds." The results yielded from this process of maturation are designated as vipāka-phala (maturation-fruition) and they should be distinguished from the process of maturation itself which is "re-active." Thus the whole process of the karmic-mechanism of retribution consists of the process proper from "active" karma to "passive" to "reactive," and the yielded products (vipāka-phala) of this reaction. In a broader sense, however, "reactive karma" can be envisioned as comprising both the maturation itself (vipāka) and the products or "fruitions" (vipāka-phala) yielded or born (vipākaja) from this maturation.

At any rate, the three moments of the total karmic cycle of retribution appears as a three-spoked wheel which turns around the motive force of the vipāka-hetu:


ACTIVE KARMA
(cetayitvā karaṇam)
VIPĀKA-HETU maturation cause
REACTIVE KARMA
(bīja-pariṇāma-viśeṣa)
PASSIVE KARMA
(bīja-s, vāsanā-s)

All of these three fundamental links in the circular motion condition one another in that each of them both *pre-supposes* and *pre-posits* the two others in their cycle from the past to the present to the future. "Active *karma*" represents the acting state of the present, "passive *karma*" represents the potential forces stored from the past, and "reactive *karma*" depicts the future assemblage of a new platform for a renewed staging of "active *karma*." Two ever revolving events take place in invariable sequence between the three links of the maturation process: *death* and *rebirth*. Death inserts itself at one point between the links of "active" and "passive" *karma*; rebirth bridges the links of "passive" and "reactive" *karma*. Furthermore, "passive" *karma* can be considered as splitting into two complementary stages, the stage in which it is in the process of "being formed" or "being accumulated" as the direct deposits immediately following the execution of "active" *karma*, and the stage in which it is *already "formed"* (*abhi-saṃskṛta-bījas*). These two stages of passive *karma* are separated by "death," where the "forming" of passive *karma* (or the "seeding" of the "seeds") stops. The already accumulated and thus "formed" hoard of *bījas* (seeds) is thereby released from the dying body as the basis for the chain of "reaction" which begins with "rebirth."

Similarly to "passive *karma*," "reactive *karma* also comprises two stages, namely, the stage of the "maturation-process" whereby the *bījas* go through the metamorphosis (*bīja-saṃtati-pariṇāmaviśeṣa*)[21] which renders them into "full-fledged fruition" and this "full-fledged-fruition," as such (*vipāka-phala*). Rebirth is the link which bridges these two stages of the "reactive" process. Thus the above three-linked circuit of karmic retribution can be developed further into a more detailed cycle now exhibiting seven totally co-dependent links:


I
ACTIVE
KARMA
(cetayitvā-karaṇam)
"karma-forming"
II
PASSIVE
KARMA (1)
(karma-bīja-s) in the process of "being formed"
III
DEATH
(maraṇa)
IV
PASSIVE
KARMA (2)
(karma-bīja-s)
"formed"
V
REACTIVE
KARMA (1)
(bīja-pariṇāma-viśeṣa) or "process of karma-fruition maturing"
VI
REBIRTH
(jāti)
VII
REACTIVE
KARMA (2)
(vipāka-phala)
or
"karma-fruition matured"
VIPĀKA-HETU
(maturation causality)

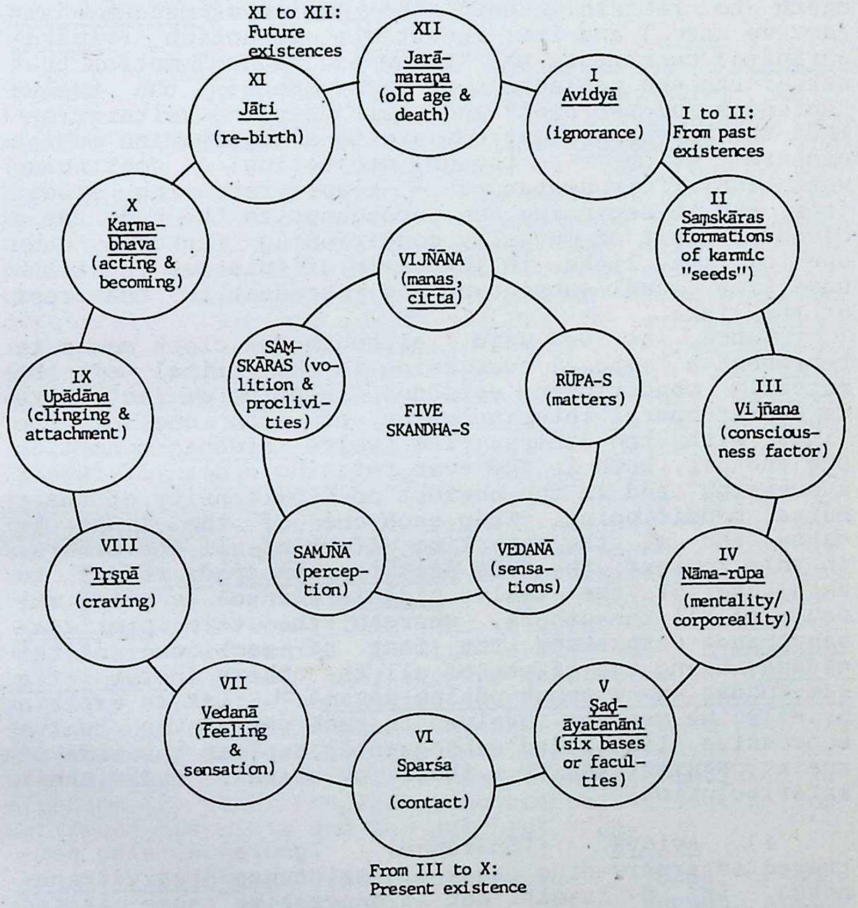
Each of the links depends on the preceding one in order to appear or operate. Since the total process is circular, the result is that each link depends on all the other ones, as all of them depend on each particular one. This principle of interdependency (*samutpāda*, *samutpanna*) establishes a notion of total co-origination of existence-links as these are originated and coordinated by the form of causality which has occupied us throughout this chapter, i.e., the *vipāka-hetu*. *Vipāka-hetu* (maturation causality) is then the motor of interdependency and co-arisal of the links which form the ever turning wheel of individual origination and existence. In spite of the temporal flux in which the links succeed one another, the closed circularity of the process establishes a simultaneous co-presence of all the links in each one and of each one in all. This is due to the perpetual and underlying act of causal conditioning whereby each one of the links depends on the whole circular series *at the same time*. This principle of "interdependent co-arisal" of *all* the succesive, temporally flowing links of the chain of individual existence is called *pratītya-samutpāda* (literally: dependent co-origination), a traditional doctrine of individual existence-causation that is primarily based on the *karma*-causality as exercised by the *vipāka*-process of maturation.[22] This *pratītya-samutpāda* doctrine, attributed to the direct teachings of the Buddha in the canonical *Suttas* and celebrated throughout the whole literature of Buddhism in both its *Hīnayāna* and *Mahāyāna* forms, lays down the basis for the no less celebrated *maṇḍala*-illustrations of the *bhavacakra* (wheel of existence) exhibiting a total of twelve links. These twelve links are graphically depicted as forming a circle (*maṇḍala*) that resembles a clock. And in point of fact it *is a clock* in which each hour tolls together with, and because of, the still resounding echo of all the others. This twelve hours, termed as the twelve *nidānas* ("causal factor," "link," originally meaning a "rope" dragging something), further expand upon the seven essential links formulated above in our preliminary exposition of the *pratītya-samutpāda* doctrine.

The commentarial classics of early Buddhism, including the two *Maggas*, the *Vibhāṣās* and the *Abhidharmakośa* offer long and detailed expositions of the twelve *nidānas*. Their formulation is traced back to the *nikāyas* of the *Sutta-piṭaka* Thus for instance the *Majjhima*- and *Saṃyutta-nikāyas:*[23]

> Craving arises from sensation, sensation from contact-impression, contact-impression from the six organs, the six organs from form-matter, form-matter from consciousness, consciousness from karmic accumulation, and karmic accumulation from ignorance. . . . Or to repeat (in the order of origination):
>
> 1. Ignorance conditions karmic accumulations (*avijjā-paccayā saṅkhāra*).
> 2. Karmic accumulations condition consciousness (*saṅkhāra-paccayā viññānaṃ*).
> 3. Consciousness conditions mentality and corporeality (*viññāna-paccayā namārūpaṃ*).
> 4. Mentality and corporeality condition the six bases (or faculties) (*namā-rūpapaccayā saḷāyatanaṃ*)
> 5. The six bases or organs condition contact-impression (*saḷāyatanapaccayā phasso*).
> 6. Contact-impression conditions sensation or feeling (*phassa-paccayā-vedanā*).
> 7. Sensation or feeling conditions craving (*vedanā-paccayā taṇhā*).
> 8. Craving conditions attachment (*taṇhā-paccayā-upādānaṃ*).
> 9. Attachment conditions the process of *karma* or becoming (*upādāna-paccayā-kammabhavo*).
> 10. The process of *karma* and becoming conditions rebirth (*kammabhava-paccayā jāti*).
> 11. Re-birth conditions old age and death (*jāti-paccayā jarāmaraṇaṃ*).
> 12. Old age and death produce all the sorrow lamentation, pain, grief, and despair (*jarāmaraṇaṃ soka-parideva-dukkhadomanassupāyāsā sambhavanti*).

Arranged as the hours of the clock of existence, the twelve *nidānas*, ever wound up by the maturation-process of *karma*, would run as follows:

BHAVA-CAKRA (wheel of existence). "Interdependent co-origination" (pratītya-samutpāda) as based on the vipāka-hetu (maturation-cause).


XI to XII: Future existences
XII Jarā-maraṇa (old age & death)
I Avidyā (ignorance)
I to II: From past existences
XI Jāti (re-birth)
II Saṃskāras (formations of karmic "seeds")
X Karma-bhava (acting & becoming)
III Vijñana (consciousness factor)
IX Upādāna (clinging & attachment)
IV Nāma-rūpa (mentality/ corporeality)
VIII Tṛṣṇā (craving)
V Ṣaḍ-āyatanāni (six bases or faculties)
VII Vedanā (feeling & sensation)
VI Sparśa (contact)
From III to X: Present existence
VIJÑĀNA (manas, citta)
RŪPA-S (matters)
VEDANĀ (sensations)
SAMJÑĀ (perception)
SAṂSKĀRAS (volition & proclivities)
FIVE SKANDHA-S

The "hours" of the bhavacakra (wheel of existence) represent the circular sequence of the plot of life projected by the vipāka-causality upon the illusory substantiality of the Ego and the World. Projected upon this empty screen of "non-substantiality" (anātman), the self-recycling plot of individual life - with its sequel of suffering and impermanence (duḥkha, anitya) - unfolds itself from birth to death and from death to rebirth. Both the action of cetanā-karma (active karma) and its inevitable re-action (vipāka-pariṇāma) constitute the "throw and bounce" motion that sets forth the projection of each one of the twelve "episodes of the plot" and their unending reiteration. Thus the bhavacakra may compare to a nightmarish motion picture which - though projecting a continuing variation of circumstances - keeps rerunning itself from end to beginning and throughout to the end. As a closed circuit of mutually conditioning factors, each one of the links in the chain of episodes is at the same time causal subsequent and precedent to the rest of the links.

Hence, as we said, although the clock means to represent a temporal succession in the arisal of the mutually conditioning episodes, in point of fact there is supratemporal interinclusion of each one of the links with the others. The twelve nidānas condition one another, both in the ever rotating order of their succession and in the perfect co-simultaneity of their mutual conditioning. Thus each one of the links is cause and at the same time effect of all the others. In this context, the term pratītya-samutpāda refers to each one of the twelve nidānas (links) as being the cause of all the others, whereas the term pratītya-samutpanna expresses the fact of each one of the nidānas being the effect of all the others (hetur atra samutpādaḥ samutpannaḥ phalam matam).[24] Let us explain briefly the meaning involved in each one of the twelve successive links, and subsequently explain the mode of their co-simultaneity, their co-arisal, and their interinclusion:

1) Avidyā. (Ignorance). Ignorance, also portrayed as a pervading cause of existence (sarvatraga-hetu), is in itself not a generative cause; it is, however, the necessary, underlying condition of all the arisal of causation, both individual and universal. Avidyā is the primary and most original of all the

"root-conditions" (*hetavaḥ*). Hence it has to be presented as the first link of the revolving chain of dependent co-origination (*pratītya-samutpāda*). Generative causation, as ever re-germinating seeds of action, cannot set itself into motion except from within the vacuum of ignorance. Thus *avidyā*, besides constituting the "point of departure," pervades with its presence the whole journey of existence and underlies each one of its milestones.

2) *Saṃskāras*. (Karmic accumulations or potentials). As suggested (p. 44), the *saṃskāras* which represent the second link of the *bhavacakra* do not exactly correspond with the notion of *saṃskāras* as the fourth of the five *skandhas*. In the *skandhas* the *saṃskāras* (volitive forces) are understood as both the producers of karmic-potentials (designatd as "perfumes" or "seeds," i.e., passive *karma*), and also as the passions (*anuśayas*) and forces, both of mental and of non-mental nature, arising as "fruition" of such karmic potentials. In the fourth *skandha* the term *saṃskāras* referred to "karma-forming" and "karma-formed" *functions* and *activities*. Now, however, the term *saṃskāras* refers precisely to the intermediary, *passive* and dormant state of karmic potentials *per se* and thus it designates the "seeds" (*bījas*) themselves (or "passive *karma*) *as already "formed" from past lives* (*karmābhisaṃskṛta-bījas*). In short: the *saṃskāras* as *fourth skandha* refer to actual functions of "active" and "reactive" *karma*; the *saṃskāras* as second link of the *pratītya-samutpāda* process exclusively refer to "passive" *karma*. These karmic potentials or "seed-accumulations" constitute the origins of reactivity which are primordial in the order of individual existence in that they are the generative source of rebirth. Thus they establish the basis for conception in the womb or matrix chosen by their own reactivity or maturation. According to the *Sarvāstivādins*, the transmission of such "karmic seeds" and "potentials" is effected by the coupled concurrence of their two carriers: the *citta* and the *avijñapti-rūpa*.

3) *Vijñāna*. (Consciousness). *Vijñāna*, or the *dharma*-element of subjective awareness, although still inoperative due to the lack of concurrent causes (*sahabhū* and *saṃprayuktaka-hetus*) such as the sense-organs and objects, enters into the maternal womb in

its function of passive carrier (*citta*) of all the purely mental karmic potentials. Its presence in the womb of conception is then, according to the *Sarvāstivādins*, simultaneous with the *avijñapti-rūpa* which, as we know, is the transmitter of the karmic potentials of material nature. Thus both *citta* and the subconscious *avijñapti-rūpa*, as carriers of the passive *saṃskāras* or potentials released by death, have to be co-present at the very outset of the new conception. Thus the mention of *vijñāna* as the third link of the *pratītya-samutpāda* process must be understood not from a functional but from an entitative standpoint, inasmuch as *vijñāna* - as *citta* - serves here, together with the sub-conscious *avijñapti-rūpa*, as basis for the formation of the six organs or faculties of cognition.

4) *Nāma-rūpa*. (Mentality and corporeality). In this link the factors intervening in the forthcoming formation of mental and sensorial organs enter the matrix of conception. Hence the four "primordial elements" begin the constitution of *rūpa-prasāda*-atoms (subtle matter) and tangible *viṣaya*-atoms of solidity (gross matter), etc., which collect around the *dharmas* of *vijñāna* and *avijñapti-rūpa* in order to provide the basis for the arising of the mental organ (*manas*) and the five sensorial faculties (*indriyas*).

5) *Ṣaḍ-āyatanāni*. (Six bases or organs of cognition). On the basis of the elements of mentality and corporeality mentioned above the proper organic constitution of the six faculties of cognition (*manas* and five sense-organs) takes place. In keeping with our explanation in Part I, *vijñāna* is formally instituted as *manas* (mental faculty) by its pervasion of the subtle and translucent (*accha*) *prasāda-rūpas* of the five sense-organs. However, since "contact" with the external objects is not yet established, the pervasion of the *prasāda-rūpas* by *vijñāna* remains inoperative. The new arising mental faculty (or *manas*) cannot bear actual mental awareness (*mano-vijñāna*) unless contact with its proper non-sensuous objects is established. "Contact" (*sparśa*), however, cannot take place unless actual birth and the release of the new existence from its matrix is accomplished.

6) *Sparśa*. (Contact). "Contact" designates, as a matter of fact, the actual event of birth as delivery from the maternal womb. But the notion of rebirth in a wider sense (as usually employed in the meaning of the karmic cycle) has to be understood as connoting the initial conception in the maternal womb, rather than the actual delivery from it. *Sparśa* points to this moment of delivery from the matrix and the release of the new existent into the external world. This "release" constitutes by the same token the "clash" (*saṃpratigha*)[25] with the external objects which sets into function all the six organs constituted in the previous link.

7) *Vedanā*. (Sensation). *Sparśa* or contact unleashes the whole process of object-perception which is primordially based on *vedanā* or raw sensation. Thus *vedanā* implicitly includes the formation of *saṃjñā* (full-fledged perception of objects) and the coming about of the further functions of the mind such as the ones already studied in Part I as *saṃgrahana* and *udgrahaṇa* ("comprehension" and "apprehension").[26] In this way the external world-environment "allotted" (*bāhyabhāgya*) to the new existence by the karmic potentials of materiality (*avijñapti*) comes to "fruition."

8) *Tṛṣṇā*. (Craving). The cognitive presence of objects, as accompanied by their primordial sensations of agreeability, unpleasantness, etc., unleashes the reaction of the *anuśayabījas*, i.e., the seeds of innate propensities previously stored as *saṃskāras*, which now germinate into predisposing passions in their full swing. Emotional attraction and repulsion, sympathies and phobias develop, and the will becomes inclined to the appropriation of such objects of attraction and to the rejection of such objects of repulsion. Thus the temperamental, psychological "allotment" (*ādhyātmika-bhāgya*) as rooted in the mental *saṃskāras* (*mano-karma-bījas*) stored up in the *citta* also comes to full "fruition."

9) *Upādāna*. (Clinging or attachment). On the basis of all the karmic potentials or *saṃskāras* coming now to full fruition, the will attaches itself to objects of the alloted world-environment as impelled by

the force of the innate propensities and "inherited" (*karma*-formed) passions.

10) *Karmabhava*. ("Becoming" or "karma-process-existence" as perpetuation of the will to act). This link has been variously and sometimes obscurely interpreted. *Karma-bhava* represents the acts that perpetuate the cycle of "becoming." These are the proper acts of the will (*cetanā-karma*) which constitute the continuing exercise of active *karma* with its immediate sequel, namely, the continuing "forming" of further karmic deposits (*vāsanās*) that were considered in the second link as already "formed." This link represents the process of both "*karma*-performing" and "*karma*-forming," in that any "performed" act of the present increases the stock of "formed" karmic potentials (*saṃskāras* in the passive sense, *bījas*, *vāsanās*) to be transmitted as residues from the *past* into *future* fruitions. In short, as the second *nidāna* is the link of the "passive karma-formed" (*karma-abhisaṃskṛta-bījas*), this tenth *nidāna* is the link of the "*active karma-positing*" and the "*passive karma-forming*" as a present process of "seeding" and "perfuming." Here, then, belong the proper acts of the will as conditioned by the previous links of "craving" and "clinging." Often, however, the becoming of other individuals through the equally *karmic* act of sexual procreation is also mentioned here. Some Tibetan representations of the twelve *nidānas* exhibit this link as a pregnant woman, thus including "conception" as resulting from a proper act of *karma*, and also as a bridge to the following *nidāna* which is "rebirth."

11) *Jāti*. (Birth) The *nidāna* of future "re-birth" is given here without the expected intermediary of "death." Death in the present existence is self-understood as the final milestone in the preceding *nidāna* of "becoming," in the same manner as birth in the present life was implicitly meant by the sixth of the *nidānas* (*sparśa* or "contact"). The reason is that the karmic significance of birth does not lie in the fact that it represents the beginning of the present life-existence, but in that it represents the beginning (and hence also the end) of innumerable future existences - innumerable, that is, unless the practice of the Path puts an end to the cycle by short-circuiting it with a supreme act of knowledge. Hence

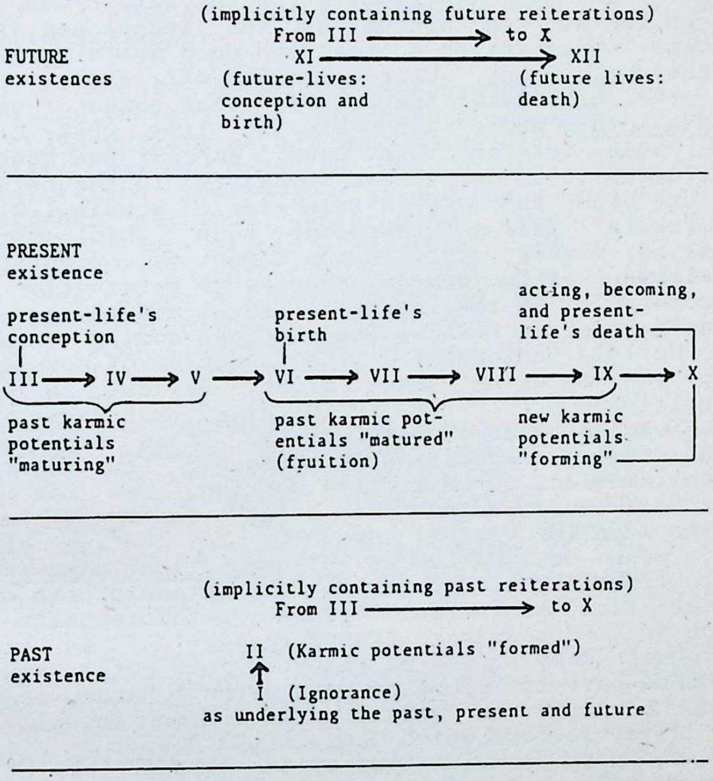
the eleventh and twelfth nidānas are the hours of the future, the hours which reiterate themselves again and again as the film of existence is rerun anew. Hence the implicit interinclusion of the I to X nidānas comes to the fore. For birth and death, as self-reiterating events of the future, imply the continuing undercurrent of nidānas I and II and the successive reiteration of nidānas III to X.

12) Jarā-maraṇa. (Old age and death). This last of the nidānas summarizes the common destination of future existence by rebirth, which is to travel again through the stage of "becoming," and through the process of decay (jarā) unto death, at which point the "karma-formed" accumulations of passive saṃskāras are ready to restart the cycle all over again. Thus the last of the nidānas is paradoxically far from the last. The proximally impending death of the present existence is not even mentioned in the X link, wherein it belongs, because the present-life's death has no proper significance. The significance of death, like the significance of birth, lies in the fact that it has to take place "again and again," until the hidden, self-winding mechanism of the vipāka-hetu (karma maturation causality) - as pivoted on Ignorance - is destroyed, and the clock of existence stops at its last and eternal moment of nirvāṇa.

In order to visualize or envisage the sequence of the twelve nidānas in correspondance with the seven links of the vipāka-hetu as we interpreted them on page 92, and with the three "roads" (adhvānaḥ) of time (past, present and future), we have the following chart:

PASSIVE *karma* as "formed."	I. Ignorance II. Karmic deposits	TOTAL PAST
REACTIVE *karma*-process I: Karmic deposits or "seeds" maturing.	III. Conception-consciousness IV. Mentality and corporeality factors V. Six faculties	TOTAL PRESENT (including: within-this-life past; within-this-life present; within-this-life future)
REACTIVE *karma*-process II: external worldly allotment (*bāhya-bhāgya*).	VI. Contact (with actual *birth*) VII. Sensation and perception of external world	
REACTIVE *karma*-process III: inner temperamental allotment (*anuśayas*).	VIII. Craving IX. Clinging	
ACTIVE *karma* (as "performing") PASSIVE *karma* (as "forming").	X. Acting, *karma-forming* (with actual death)	
TOTAL inter-inclusion of active, passive and reactive *karma*.	XI. Re-birth (with reiteration from III to X) XII. Death	TOTAL FUTURE

In order to see further into the meta-temporal interinclusion, simultaneity and co-presence of all the *nidānas* (marked with Romans from I to XII) throughout the three *adhvānaḥ* (future, present, past) this chart might be of assistance:


(implicitly containing future reiterations)
From III → to X
FUTURE existences
XI → XII
(future-lives: conception and birth)
(future lives: death)
PRESENT existence
present-life's conception
present-life's birth
acting, becoming, and present-life's death
III → IV → V → VI → VII → VIII → IX → X
past karmic potentials "maturing"
past karmic potentials "matured" (fruition)
new karmic potentials "forming"
(implicitly containing past reiterations)
From III → to X
PAST existence
II (Karmic potentials "formed")
I (Ignorance)
as underlying the past, present and future

This exposition of the *pratītya-samutpāda* (interdependent co-origination) doctrine, as based on the conception of the individual *karma*-process and its "maturation" causality (*vipāka-hetu*), brings to a close our second Chapter on the nature of causation. Causation has been envisioned so far from the point of view of the individual's contribution to his own existence through the process designated as individual *karma*. In the *vipāka-hetu* (or maturation-causality) which lies at the bottom of the individual karmic process of causation a great and deep mystery opens up to the philosopher. Where lies the ultimate ground for the heterogeneity of the fruition that ensues from the *vipāka-hetu*? Where is the missing link that bridges any human act and its karmic imprint (as "seed" or "perfume," i.e., as passive *saṃskāras*) to the selecting of one among the indefinite number of possibilities of maturation? This maturation as such, which strictly speaking, takes place in the moment of conception and development of the embryo, carries as retribution such concomitants as the internal, mental and temperamental constitution, as well as the external bodily endowment and worldly allotment. The spectrum of possilities that the maturing seeds might select in their fructification is virtually infinite. But *karma* is not conceived as an at-random lottery. It is supposed to work strictly according to organic laws rigorously established and automatically working. How can these laws be formulated and spelled out? The transformation of the seed (or *vāsanā*) into its retributive effects has been designated as *bījasaṃtatipariṇāmaviśeṣa*[27] which liberally translates as "the metamorphosis of the serial flow of seeds." This "metamorphosis" takes place in the possible transformation of an imprint relinquished by an act of thievery into being born from wretched parents, or being born without hands, or even being born as an animal or as a demon in hell, etc. The causal factors which conduct and direct *ad litteram* the process of maturation of the seed or imprint into such variety of fruitions remain shrouded in mystery. The *Hīnayāna* Buddhists are not unaware of this mystery. It will not be the only philosophical issue to remain covered by the veil of mystery. Our exposition of the universal and shared Force which propels the life of the Universe as such, with its objectively fixed natural laws, its organic constitution, and its determination into living genuses and species will also disclose the bottomless ground of a great mystery to all philosophies: Why is there such a thing as causation at all? Why is there universal Ignorance? or in Hinduistic terms, why is there *māyā* (illusion) and *upādhi* (limiting "adjunct") to the infinite Brahman?

The present mystery of the "metamorphosis" into "heterogeneity" as entailed by the doings of the *vipāka-hetu* was well expressed by the philosopher and

Bodhisattva Vasubandhu himself. As it is related by the Abhidharmakośa:

> Here the force to produce a vipākaphala (a maturation-fruition) which is produced by a vipāka-hetu (a maturation cause) disappears after having produced the vipāka (the maturation itself). . . . But why does not another similar vipāka arise from the vipāka, as from a fruit's seed-grain another seed-grain? . . . But how? It arises from a special change which is produced by a special maturation. . . . This much I have expounded as I understand it. The causes, being the influence (bhāvanā) of different actions through different forces, having reached this state, produce this (other) result - this is the domain of the Buddhas alone. Again it has been said: "Action (karma), the impregnation or perfuming of it (bhāvanā), the manifestation of it (vṛttilābha), the result of it (phala) no one else than the Buddha necessarily and thoroughly knows.[28]

This is the mystery of the vipāka-hetu which the Buddha, reaching wisdom and omniscience, can allegedly disclose and come to know for himself. Can he explain it to us? Will the Buddha also be able to unravel the mysteries lurking in the attempt to philosophize on the nature of a universally shared aspect of KARMA? Will the Buddhist philosophers, as Buddhism expands its frontiers in search of further doctrinal embodiments, be able to explain these mysteries in the name of the Buddhas? The development of Buddhist idealism and totalism in China, as they assimilate the traditional Taoist intuitionism and Confucianism, will produce dialectical notions of karma which will be all-emcompassing and self-explained. For the moment, in our study of the philosophers of early Buddhism we can look into the groping attempts to confront - vis à vis - these mysteries of causation. At this point the issues which they pose are as relevant as the possible answers, which only the further history of Buddhism in its growth towards inclusivism and totality will be able to afford.

Let us now proceed to the explanation of the _sabhāga_- and _kāraṇa-hetus_ as they represent the forms of a KARMA-force which is shared by individual existence, but which, by the same token, has to transcend individuality.

Chapter 3

The sabhāga- and kāraṇa-hetu-s ("homogeneous" and "efficient" forms of causality). The notion of Universal Karma and Universe-causation.

1. Sabhāga-hetu

The vipāka-hetu (maturation-cause) has been expounded as the form of causality which is at work throughout the process of individual karma. Through it human action produces its own retribution within the continuing cycle of birth and death. This causal process was also designated as asamāna or asabhāga ("heterogeneous") in that the karmic effects, as fruition of past deeds, do not bear resemblance to their original causes. The intrinsic nature of this causality, as producing fruitions (phala, effects) of the most disparate nature, remains shrouded in mystery. The philosophical search has been unable to discover the intrinsic detail and operation of such karmic mechanism. At any rate, the retributive role of this "maturation causality" (vipāka-hetu) resides precisely in its heterogeneity. For "retribution," as effected by the vipāka-hetu, is the source of diversification among sentient beings due to the disparate allotments ensuing from their individually different merits and demerits.

However, the vast diversity of allotments which set asunder all sentient beings can only happen on the basis of a common background of a shared nature and shared world. Even the twelve nidānas, which exhibit the process of maturation and diversification from one kind of existence into another, move around upon the pivots of uniform and shared patterns. All the diverse aspects of the karmically inherited variations are set on the self-iterating succession of the nidānas. In the rerunning of our life-existence only the episodical circumstances of the journey change, not its essential milestones. The lives of a bum, or of a scientist, or of a monk, go round the clock sharing not only a common participation in the development of sensorial and mental experience, in perceiving, craving and clinging, but also in the sharing of a common human nature and in the inhabiting of a common world. The diversification produced by the vipāka-hetu in its retributive role can take place only upon common - generically and specifically - preset forms of sentient existence, "streaming down" (nihsyanda) on the riverbeds of this commonly shared universe. This common and universal aspect, upon which the diversification operated by the vipāka-hetu takes place, splits into two different planes of shared participaton. One can be considered as a vertical, "down-flow" participation of community; the other can be considered rather as a horizontal one. This first accounts for the fact of "down-the-line" uniformity which is proper of genetic and biological life-processes. Its proximate motive force is the act of generation whereby parents generate children, and whereby any generated individuals resemble their generators. It is in this sense that apples produce apples, horses produce horses, and humans produce humans. As for the second kind of communal participation, this is based in the horizontal share of a world which is already there for us to inhabit, and which stands there to sustain the temporal flux which is the mark of generated life, as this flows down along its ready-made riverbeds. It is on such world-platforms that so many species of plants, so many species of animals, and so many ethnic classes of humans are generated. They all grow, mature, reproduce and die under the common influence of one sun, and within one atmosphere, and upon the common soil which they share.

As briefly stated in the above summary in Chapter 1,[29] the sabhāga-hetu or "homogeneous causation" covers all ranges of immediate or proximate causality which produces the above mentioned "down-flow" of uniformity proper to life-generation. In point of fact, the sabhāga-hetu lies originally at the base of the "momentariness" theory (kṣaṇika-vāda), according to which any dharma of one nature is causally followed by another dharma of the same specific nature. Thus a momentary flash of vijñāna is followed by another vijñāna, a samjñā-moment (perception, notion, imagination) is followed by another samjñā, a cetanā by another cetanā, a viṣaya by another viṣaya, etc. In this respect the sabāgha-hetu plays a pervasive role in bringing about the aspects of sameness and uniformity within the discrete succession of dharma-aggregates that we are. Hence the illusion of a permanently abiding and substantial ego is produced; the self-stretching and temporally extending states of mind are due to the *sabhāgatā* (community of nature) of the flash-like succession of *dharmas* sharing identical essences (*dharmatā*). Thus the discrete and quantum-like succession of momentary *dharmas* can be said to constitute a "life-continuum" (*naiḥṣyandika-saṃtāna*) which provides for a true, though relative, basis for what is called "empirical personality."

Naturally, as already said, the range of the "homogeneous" causation (*sabhāga-hetu*) greatly transcends the microcosmic and sub-empirical realm of the *dharmas*. It also transcends vastly the confined realm of our own embodied individuality as this appears in the macrocosmic manifestation of our "dharmic life-continuum." Hence *sabhāga-hetu* is the form of causality responsible for the universality of the *niḥṣyanda-phala*, i.e., the "down-flow fruition" of specific sameness (*samāna*) which provides continuity to the "vertical" succession of human and animal life. *Niḥṣyanda-phala* ("down-the-stream fruition") is the by-product of the *sabhāga-hetu* as this effects universality in the sharing of living genuses and species. The *Kośa* says: *niḥṣyando hetusadṛśaḥ*, or "the fruit which resembles its cause is called the *streaming-fruit*."[30] The *sabhāga-hetu* is therefore a sort of formal cause, whereby one specific form of life is transmitted from generators to generated. This specific form constitutes, according to the *Sarvāstivādins*, a real *dharma* in its own right which, like the modern notion of genes, accompanies the transmission of the karmic individual "seeds" (*bījas*) as these - via their carriers - enter the maternal womb of generation. This *dharma*-force which transmits specific sameness is called *nikāya-sabhāga* ("community of nature"). The *Sarvāstivādins* list it among the "non-mental, sub-liminal forces" (*citta-viprayukta-saṃskāras*) cited in the fourth of the *skandhas*.[31] In point of fact, the *nikāya-sabhāga* is in itself a sort of karmic "seed," similar in its potentiality to the individual "seeds" accumulated by individual *karma* (either in the form of *avijñapti-rūpa* or in the form of mental "perfumes" or *vāsanās* in the *citta*) except that the *nikāya-sabhāga* (or "community of nature," sometimes termed *sabhāgatā* in the abstract form), as a seed which determines the specific resemblance between generator and generated, is not directly planted by individual *karma*, *but by a universal one*. The deposits of individual *karma* contain "seeds" predetermining a "retributive" birth by assignation to a certain genetic group, but the formal and proximate embodiment within such a genetic group is done by virtue of the *nikāya-sabhāga* "seed." This "seed" is planted in the karmic carriers by a form of *karma*-process which transcends the one ensuing from individual action. This universal KARMA is depicted as a "mysterious" force" (*adṛṣṭa-bala*) which pervades and dominates the whole variety of the streaming life, and controls its fixed formations as genuses and species. This force, which in its mysteriousness is labled as *adṛṣṭam* and *apūrvam* (non-seen and unsurpassed), is given the name of *bhāvanā* or also *adhipati-bala*, meaning respectively the "universal impregnation," or the "all-ruling," "all-controlling" (*adhipati*) FORCE. Its fruits are *adhipati-phala*, i.e., the "all-ruling, all-controlling fruition" of such effects as the preset patterns of generic (*abhinna*) and specific (*bhinna*) modes and forms of living existence. According to Vasubandhu:

> "*Sabhāgatā* is the principle which causes resemblance among the sentient beings. . . . There are two kinds of *sabhāgatā* (common nature), one is *abhinna* (generic) and the other is *bhinna* (particular or specific). The first accounts for a common similitude among all the sentient beings (*sattva-sabhāgatā*), the second accounts for the plurality and diversity of specific divisions.[32]

Therefore - contrary to Stcherbatsky's opinion that the *sabhāga-hetu* effects only homogeneity within the material and mineral world - this form of causality is essential and proper to "life-by-generation." As far as it produces the human species it is called *puruṣa-sabhāgatā* (personal, rational nature). Other kinds of *sabhāgatā* produce similitude among other sentient beings, not only inferior to humans, like animals, but also superior, such as *devas* and the conscious beings of the higher realms of "form" and "non-form" (*rūpa-* and *arūpa-lokas*). Its effect, the *adhipati-phala* (all-ruling effect), is a fruit which, according to Vasubandhu, is shared by the sentient beings in common "on account of the collective share of the acts which concur to their creation."[33] These acts, however, as collectively shared by the beings of each species, proceed from the maturing of such "seeds" as the *nikāya-sabhāga-bījas* ("community of nature" seeds) which in themselves are not individual seeds (*an-ādhāraṇa-bījas*) but common and univeral seeds (*sa-ādhāraṇa-bījas*). Although these universal or "common seeds" are remotely assigned to us by individual *karma*, however they are proximately produced, set and planted by the Universal Force (*adhipati-karma* or *adhipati-bala*) which, as a universally shared *élan vital*, pervades, impregnates and underlies the actions of all individual sentient beings.

It is in this sense that the *sabhāga-hetu*, or the "homogeneous" form of causality, is said also to be the *adhipati-pratyaya*, i.e., the "*all-ruling," or "supreme" condition*[34] for the coming about of universally shared communities of nature in the generative succession of living beings. Thus the *sabhāga-hetu*, being in itself a form of proximate causality (*hetu*), becomes also a *pratyaya* (subordinate condition), namely, it becomes *adhipati-pratyaya* (the all-ruling condition) in that such a form of causality *is applied by the universal KARMA-FORCE* for the pre-setting of a diversification of universal genuses and species. Thus the *sabhāga-hetu* becomes the instrumental "condition" whereby universal KARMA provides universally shared "channels" (specific natures) for the fruition of the individual karmic retribution.[35]

In short, this new kind of *karma*, which is universally shared as an all-pervading form of ACTION or FORCE (*adhipati-bala*), exercises the mode of causality which is *sabhāga-hetu* in order to generate universally shared "seeds" (*sa-ādhāraṇa-bījas*) of specific sameness (*bhinna-sāmānya*). But by the same token such a cause (namely *sabhāga-hetu*) is made into the necessary and "all-ruling" condition (*adhipati-pratyaya*) for the germination of a fruition which is also "all-ruling" and "supreme" (*adhipati*)

All this has been said about the common share of nature by generation (*sabhāgatā* or *nikāyasāmānya*) in the vertical line of a fruition *d'écoulement* ("down-flow" fruition) in that it follows the works of *sabhāga-hetu*, and is also called *adhipati-phala* ("all-ruling" fruition) in that this *sabhāga-hetu* is *used* or *applied* by a universal FORCE (*adhipati-karma*, *adhipati-bala*) to produce effects which are "sovereign," "all-ruling" and "supreme" (*adhipati*).

It should be emphasized that the *hetus* are forms of causality to be distinguished from the source of action which exercises them; and the source of action is always the will, whether it be individual will or universal WILL. The very sources of action (as wills or "WILL") determine also the final scope of the use of such forms of causality and thus render them into instrumental conditions (*pratyaya*). It is in this sense that the *sabhāga-hetu* (homogeneous cause) is also an *adhipati-pratyaya* (all-ruling condition) in virtue of the instrumental application of such a form of causality by an *adhipati-bala* (all-ruling FORCE). This "all-ruling FORCE" has been also designated as "*universal KARMA*," a form of *karma* which is collectively shared by all sentient beings, but which - in a mysterious way - also transcends the confined realm of individuality.

2. *Kāraṇa-hetu*

The *sabhāga-hetu* is not the only mode of causality which universal KARMA applies as a condition (*pratyaya*) for the fruition of universally shared aspects of existence. The collective sharing of common biological natures which flow "down the river" of life-generation (*niḥṣyanda-phala*) is not, as already suggested, the only aspect of existence shared in common by sentient beings. They also share the "horizontal," ever standing availability of a ready-made "world-receptacle" (*bhājana-loka*) which serves as the "support" and "container" of the living beings. Such is our share of the one Universe under this Sun, this Moon, upon these continents in the common breathing of one atmosphere, etc. It is the Ganges river which is always there for us to go and bathe in, generation after generation. These "horizontal," universally shared aspects of existence constitute the external world. Thus, as the Universal "all-ruling" KARMA (*adhipati-bala*) gives us an *intrinsic* nature, (*ādhyātmika-bhāva*) which is the *inner* principle of our biological similarities (*ādhyātmika-sabhāgatā*), this very same universal KARMA provides us with the external stage of life which is there for us to set foot upon and inhabit. This is a world of non-living entities which are "outer" (*bāhya*) to us and thus become the extrinsic aspects of a vastly classified nature (*bāhya-nikāya*). This outer world is termed *bhājana-loka* or "receptacle-world" in that it receives and holds within itself, as though "in a vessel" (*bhājana*), all the generic and specific families of living beings.

This *bhājana-loka* (as extrinsic, world-nature) is also posited as the karmic fruition from a collectivity of acts which, although shared by all sentient beings, issue ultimately from the universal *élan vital* which is *adhipati-bala* (all-ruling force). In this case, however, the universal, "all-ruling" or "supreme" force exercises the mode of causality which was designated as *kāraṇa-hetu*, i.e., the "efficient" cause *par excellence*, the first of the *hetus*. The external world is created, not through the transmission of the *nikāya-sabhāga* (biological nature), but through the direct and entitative "projection" which ensues from the universal KARMIC WILL. This world therefore is also a kind of "all-ruling" or "supreme fruition" (*adhipati-phala*) which results from an outer projection equally effected by the universal *karma* as "supreme force," as this now exerts such a form of causality which is *kāraṇa*, i.e., outwardly "efficient" and "creative." Hence the *kāraṇa-hetu* exerted by the *adhipati-bala* or "supreme force" also becomes an *adhipati-pratyaya* (supreme or "all ruling" condition) for the common fruition by all sentient beings of "supreme" and "all-ruling" effects (*adhipati-phala*), effects which this time *are outer and extrinsical* (i.e., the WORLD) to our own shared natures as living beings. Thus the patterns of both forms of universal causation, the one effected through the *sabhāga-hetu* and the other effected through the *kāraṇa-hetu* - as exerted by universal ACTION *in order to* bring about universally shared effects - run parallel to one another. On the one hand, the universal, "all-ruling" FORCE exerts the *sabhāga*-causality as the "supreme" condition (*adhipati-pratyaya*) for the fruition of intrinsically shared natures through the vertical "down-stream" of life-generation (*naiḥṣyandika-adhipati-phala* = "down-flow" of all-ruling fruition). On the other hand, the universal FORCE further exerts the *kāraṇa-hetu* as the "supreme condition" (*adhipati-pratyaya*) for the fruition of extrinsical and outerly "projected" effects (*bāhya-adhipati-phala* or "external and all-ruling fruition"). These latter effects constitute the "horizontal" aspects of our common and external "world-object." The *Abhidharmakośa* explicitly refers to the "all-ruling" or "supreme KARMA," as different from individual *karma*, and as "maturing" into the production of a *bhājana-loka* or "world-receptacle" which is shared by all sentient beings:

> The *dharmas* which do not directly constitute the sentient beings--such as mountains and rivers, etc.--are, by their nature, common to all. Everybody shares their experience. However the fruit of retribution (*vipāka-phala*) is, by definition, absolutely individual: no one except me can ever savor the fruits of the *karma* which I alone have performed. Therefore, beyond this individual fruit of retribution, *karma* (as universal) produces also *supreme, all ruling* effects (*adhipati-phala*). This *all-ruling* fruition is shared by all sentient beings in common, on account of the generality of the *karma* which concurs to its creation.[36]

And in another passage:

> The *kāraṇa-hetu* is the first of all forms of causality. . . . Its fruit (or effect) is called *adhipaja* (as generated by the supreme *karma*) or also *adhipata* (as belonging to the level of the supreme *karma*). Thus it is thought that the *kāraṇa-hetu* adopts the form of a *supreme* or *all-ruling* (*adhipati*) force. . . . It is regarded as a *sovereign* cause because it possesses command, and because it is exerted as productive and predominant activity. . . . Thus for example. . . . the collective KARMA of all sentient beings is *supreme* or *sovereign* (*adhipati*) in regard to the production of the world-receptacle (*bhājana-loka*).[37]

Here the acknowledgment of a universally shared FORCE which is *adhipati* (supreme, sovereign, all-ruling) in that it produces "supreme effects" (*adhipati-phala*)--such as the external manifestation of a common world-object--is obvious. But in verse 62 d the qualification of *adhipati* is also directly attributed to the *kāraṇa-hetu*: *adhipatiḥ kāraṇam ucyate* ("the *kāraṇa*-cause is called *supreme* or *sovereign*"). However it is clear otherwise that this qualification--as "*supreme* causality"--is justified only inasmuch as it is exerted and applied by the *adhipati-bala* (or "supreme FORCE") *in order to* produce such a "supreme" and universally shared effect as the "world-receptacle." It is in this sense that the *kāraṇa-hetu* is, hand in hand with the *sabhāga-hetu*, also a "supreme" instrumental condition (*adhipati-pratyaya*) *applied towards* the fruition of universally shared aspects of existence:

> The *adhipati-pratyaya*, namely, the class of causal condition called *supreme* or *all-ruling* refers (together with the *sabhāga-hetu*) to such a cause (*hetu*) which is considered the proximate "reason of being;" thus the *kāraṇa-hetu* is also *a supreme condition* (*adhipati-pratyaya*).[38]

From the above it is clearly implied that both the *sabhāga-hetu* and the *kāraṇa-hetu* play the role of "all-ruling" or "supreme conditions" (*adhipati-pratyaya*) inasmuch as they are exerted and directed by the supreme KARMA (*adhipati-bala*) *in order to bring forth* the fruition of supreme and universal effects. Thus the quality of "supreme" or "sovereign," as it applies to these two modes of causality, is adventitious and not intrinsic, and is due to the instrumental directionality or purpose applied to them by the universal FORCE itself. Hence the two *hetus* become also *adhipati-pratyayas* in the level of the *in-order-to* or "final" causality, as this is infused into them by the very source of activity which exercises them *in a universal range*. Here then the form of an implicit "final" or "scope-causality," as adding to the generative-formal cause (*sabhāga-hetu*) and to the universal efficient cause (*kāraṇa-hetu*), comes to the fore.

In sum, the causal elements intervening in the production of universal and "all-ruling" effects can be listed according to the following sequence:

a) A Universal Force or Supreme *karma* (*adhipati-bala*) as source of universal action.

b) Two modes of causation as exerted by this universal *karma*: *Sabhāga*- and *kāraṇa-hetus*.

c) The impregnation of universal "seeds" in the karmic carriers of all individual sentient beings implanted by this Universal karma, as this latter exerts these two forms of causation.

d) The "ordination" of the sābhaga- and kāraṇa-hetus as instrumental conditions (adhipati-pratyayas) towards their universal objectives (artha).

e) The actual fruition of universally shared effects as such (adhipati-phala).

Finally, in order to interrelate at a glance all the karmic functions as a whole including both individual karma as it undergoes the process of the vipāka-hetu (maturation or heterogeneous causality), and the universal or supreme KARMA (adhipati-bala) as exerting both the sabhāga- and the kāraṇa-hetus ("common nature" homogeneous causation, and efficient "universe-causation"), we offer the following chart.:

- KARMA CAUSATION
  - INDIVIDUAL KARMA (cetanā karma) EXERTS
    - Vipāka-hetu (maturation causality).
      - In order to produce the "heterogeneous" maturation of individual seeds. (vipāka-bījas).
        - To fructify as: Vipāka-phala, either as A) bāhya-bhāgya (external world-allotment), or as B) ādhyātmika-bhāgya (inner, psychological allotment).
  - UNIVERSAL KARMA (adhipati-bala) EXERTS
    - Sabhāga-hetu (homogeneous causality).
      - In order to produce the universal seeds of "homogeneous" generation. (nikāya-sabhāga-bījas).
        - To fructify as: adhipati-niḥṣyanda-phala ("supreme down-flow-fruition" of common biological nature as generic and specific).
    - Kāraṇa-hetu (efficient causality).
      - In order to produce the universal seeds of world-creation or world-projection. (bhājanaloka-bījas).
        - To fructify as: adhipati-bhājanaloka-phala ("supreme world-receptacle-fruition", or "shared, common external, objective Universe").

3.- Universal Karma as world-creating *adhipati-bala* (supreme force). Its mystery and entailment.

Unquestionably, the *Sarvāstivāda* doctrine of external world-creation remains obscure and intricate. In the idealistic system propounded by the *Vijñaptimātratā-siddhi*--a commentary to *Vasubandhu's Triṃśika-kārikā*--the external world is taken only as mental projection produced by "ideation-only" (*vijñaptimātra*). Both the intrinsic share of a biological, generative nature, and the extrinsic share of an external world are due to a universal "permeation" of mental "seeds" (*vijñaptibījas*) as effected by the universal *adhipati-bala* (all-ruling or supreme FORCE). Given its purely mental character, the reduction of this world-projection to common or universal mental seeds implanted in the "projecting" mind is more easily explained.

In the realistic context of the *Sarvāstivādins* this explanation of the works of the *kāraṇa-hetu*, as the "supreme condition" for the creation of an external world, is far more difficult and perplexing. That the *sabhāga-hetu provides us with the common seeds of a shared nature (nikāya-sabhāgatā)* which is transmitted through the individual seed-receptacles (*avijñapti* and *citta*) might constitute more of a feasible explanation. *Nikāya-sabhāgatā* is a non-mental force (*citta-viprayukta-saṃskāra*)[39] which can be considered as a universal seed implanted in all the beings sharing the same specific nature, and transmitted--via the parents or generators--to the seed-recipients at the moment of conception. This *nikāya-sabhāgatā* is then a biological force similar to our present notion of genes and chromosomes as containing both the seeds of shared specific nature and the differentiations transmitted individually by inheritance. Thus *nikāya-sabhāga* can be conceived as a universal seed (*sa-ādhāraṇa*) ultimately effected by universal *Karma*. But how the production of an *external* world (*bhājana-loka*) can be reduced to the germination of universal seeds implanted into the *inner* recess of our individual natures is more difficult to see. For the existence of the external world in *Hīnayāna* Buddhism is real and not merely the result of a phantasmagoric projection. And still, given Vasubandhu's manner of speaking, it seems as though the *kāraṇa-hetu* is exercised by the universal life-force (or *élan-vital*), in the form of a supreme condition (*adhipati-pratyaya*), *for the "maturation" of a collectively shared karma*, a maturation which results in a universal, "all-ruling" and *external* fruition. But any maturation of *karma* consists in the germination of "seeds" innerly implanted into our intrinsic carriers of karmic seeds (*avijñapti* and *citta* in the case of the *Sarvāstivādins*, *bhavaṅga* or "subliminal life-continuum" in the case of the *Sautrāntikas*). Thus if the *kāraṇa-hetu* (efficient causality), as exercised by the *adhipati-bala* (or supreme force), creates the world by result of a *karmic* maturation and as a *karmic* fruition, this can be done only through the "impregnation" (*bhāvanā*) of universal "seeds" (*bījas* or *vāsanās*). How do these universal but *innerly* shared "seeds" germinate and fructify into an *external* world? Is the world continuously and uninterruptedly emanating from the ever germinating common and universal "seeds" of all the individual sentient beings, *simultaneously* and through the sharing of a common space? Is then the world an external outgrowth from all of us, through generations past and future, all at once and simultaneously? Is then the *bhājana-loka* a commonly emanated - and in this sense "projected" - external world? Or does "universal *karma*" act on its own, independently from the individuals who share its "seeding" effects? If it were so, then the Universal Force would not be acting from "within us," but from "without us," thus making such a Force into a transcendent Prime Mover, similar to the Aristotelian God. Nothing would be further from the non-theistic conception of *Hīnayāna* Buddhism. According to the *Kośa*:

> But how is the variety of the world of living beings (*sattva-loka*) and of the "receptacle-world" (*bhājana-loka*) created? It is not by God (*Īśvara*) that it is created intelligently (*buddhi-pūrvaka*). The variety of the world is born from *KARMA* (*karmajaṃ lokavaicitryaṃ*)[40]

Thus the external "creation-projection" of the world remains a mystery. Judging from the contextual manner of speaking of both the canonical and commentarial sources, including Vasubandhu, it seems that there is no way for conceiving the creation of the external world except as a creation "from within us" and not "from without us." Universal *karma* is also *our karma*, *universally and collectively shared*, and cannot be extricated from the warps of our intrinsic karmic mechanism. It seems plausible that the external world-creation, even in the realistic trends of *Hīnayāna* Buddhism (like in the *Sarvāstivāda*), has to be conceived as the result of a true maturation and a real fruition of *karma*. In consequence, no solution is relinquished other than the "projection" idea of a "from within" production of the external world.

If this is the case, a similitude between the notion of world-creation as propounded by the Hindu *Sāṃkhyas* and the *Sarvāstivādins* comes to the fore. According to *Sāṃkhya-Yoga*, as propounded by Vijñānabhiksu and Patañjali, the world-object is posterior in the order of evolution to the development of the individual *liṅga* or "subtle body" of the sentient being. This latter comes to be through the ever changing combinations of the three *guṇas* or "qualitative" components of the material nature (*prakṛti*): The *guṇa* of *sattva* to bring about the mind (*buddhi*) and sense-organs, the *guṇa* of *rajas* to bring about the organs of motion, and the *guṇa* of *tamas* to bring about the constitution of gross matter. The external world (which the *Sāṃkhyas* consider as "real" and not "*māyā*-made") is conceived as ontologically (and not merely mentally) evolving from all the individual *liṅgas* or "subtle bodies" of sentient beings, all at once and simultaneously, throughout all ages and generations. The *Sarvāstivāda*-conception of the world (*bhājana-loka*) as the result of a "karmic maturation" and "universal fruition" does not seem to be far from this *Sāṃkhya* position.[41]

One thing has to be heavily emphasized: Universal *karma* is a creative action which transcends each individual being as such, but has to be conceived as intrinsically immanent to the whole *élan vital* that constitutes the whole organic life of the universe.

Although establishing "supreme" acts (*adhipati-karma*) which are beyond the control of the individual being (and which thus escape the doings of the *vipāka-hetu*), the universal or all-controlling FORCE (*adhipati-bala*) is still immanent to the whole realm of the sentient and living beings. It acts, operates and functions *exclusively through it*. What is then the ultimate and intrinsic character of this universal *karma* which we all share? How does it bring to fruition effects which are infinitely removed from the causative range of the individual process of retribution? How is the creation or manifestation of such a vast Universe attributed to it? These are, so far, unanswered questions with regard to the mysterious and all-pervading force which early Buddhism postulates as an intrisic companion to our individual, and thus morally, non-transferable acts of *karma*; for the contribution that universal *karma* offers to our existence extends far beyond the mere fruits of retribution caused by our individual acts. In point of fact, the universal *karma* provides us with the vastness beyond comprehension of a commonly shared stage for such a retribution. The creation of this vast stage has been reserved by most other philosophers (including the *Bhakti-vedāntins* and the later *Sāṃkhyas*) to the work of Infinity, and hence to the doings of the Divine.

At any rate this universal *adhipati*-force of Buddhism is not a novel philosophical happening in the world of Indian thought. The *māyā-vedāntins* of unqualified monism (*aviśiṣṭādvaita*), rooted in the Upanisadic tradition of creation by *māyā*, postulated also a Universal Force that brings about illusory "adjuncts" or limitations (*upādhi*) and a "mirage-like" superimposition (*adhyāropa*) upon the undifferentiated nature of the *nirguṇa-brahman*.[42] This Force has always been acknowledged to be ultimately unknown (*adṛṣṭam*) and unsurpassed (*apūrvam*) in the order of relativity. Here in early Buddhism its pervasiveness and immanent presence throughout the whole process of universal life makes it reminiscent of the Bergsonian *élan vital*. Never transcendent to the whole flux of biological existence, its operations constitute a creation-process *from within*, a creation of a non-living world which appears *as without*, and thus, as said before, as outwardly projected from the *karma*-core of the sentient beings. Theodore Stcherbatsky was fascinated by the Bergsonian redolence of such a universal force of *karma*:

> In the *Abhidharmakośa*, IX, the term *vāsanā* is used identically with *bhāvanā* as a designation of the universal Force which propels life. We have accordingly tried to render it by the Bergsonian *élan vital*, since it seems to possess some of its connotations. . . . It is thus an internal, spiritual force creating the illusion of this external world and might be called the Force of Transcendental Illusion, similar to the *māyā* of the Vedāntins.[43]

However, Stcherbatsky commits - I believe - several mistakes in his effort to determine somehow the otherwise mysterious nature of this universal Force. First of all he takes the terms *vāsanā* and *bhāvanā* to be totally identical and synonymous. Contrary to this assumption, the different connotations attributed by Vasubandhu and his commentators to these two terms are clearly stated in both the *Abhidharmakośa* and in the *Vijñaptimātratā-siddhi*. The latter work expounds the main tenets of Vasubandhu's idealistic theories which were, after all, very much rooted in the original doctrines of his Hīnayānist *Kośa*. *Bhāvanā* is always taken to mean the "active permeation" of seeds as the primary effect ensuing from *karma*, both individual and universal. *Vāsanā*, however, is identical with karmic seeds (*bījas*) themselves and thus reflects rather the passive sense of the accumulated "perfumes," or the passive *saṃskāras* (potential forces) resulting from the act of "perfuming" or "impregnating" which is *bhāvanā*.[44] Although in the *Abhidharmakośa* this term is used also to designate the impregnation of "perfumes" or "seeds" by individual *karma* (like in the case of the term *bhāvanā-mārga*, or "path of the *mind-perfuming-acts* of meditation and contemplation"), in the *Vijñaptimātratā-siddhi* the term *bhāvanā* becomes totally universalized as the impregnation of "common" seeds performed by the universal *adhipati*-Force upon the one mental recipient and individual "depository" of karmic potentials. In Buddhist idealism this "one, mental" depository is called the *ālaya-vijñāna*, or individual "storehouse of consciousness."[45]

Thus *bhāvanā* becomes the universal act of "impregnation" whereby the *adhipati*-Force exerts its *sabhāga* (formal or homogeneous) and *kāraṇa* (efficient) forms of causation. *Vāsanā*, however, designates the remaining trail of this universal impregnation as *passively pervading "perfumes,"* ready to re-exhalate at a point in the future. In fact, the *Vijñaptimātratā-siddhi* prefers the use of the term *bījas* ("seeds") when referring to the passive result of the causal "fertilization" or impregnation by both sources of *karma*, the individual and the universal. Thus the seeds ensuing from universal *karma* are called *sa-ādhāraṇa-bījas* (common or universal seeds), whereas the ones ensuing from individual *karma* - as subjected to the *vipāka*-causality of "heterogeneous" maturation - are referred to as *an-ādhāraṇa-bījas* or "non-common," individual seeds.[46]

Therefore, Stcherbatsky's error is twofold, first in that he mistakes the term *vāsanā* for *bhāvanā*, and second in that he takes the term *bhāvanā* as the *Abhidharmakośa's* designation of the *adhipati-bala* (i.e., the collective *Force of Karma*). For in the *Kośa* the term *bhāvanā*, as we said, refers only to the *active* "suffusion" of "perfumes" - or *active* impregnation of "seeds" - as this "suffusion" ensues from any kind of *karma*, whether it be universal or individual.

Furthermore, Stcherbatsky defines the universal *Force of Karma* (*adhipati-bala*) as a "Transcendental Force of Illusion," thus completely assimilating this Force to the *māyā* of the *Vedāntins*. This assimilation can be made within the idealist framework of the later Vasubandhu, as transmitted to us by the *Vijñaptimātratā-siddhi*, but applies in no way to the Hīnayānist doctrines expounded by the *Abhidharmakośa* along the lines of the *Sarvāstivāda* and *Sautrāntika* schools. According to these schools the external world is not an illusion, or phantom-like appearance created by a *māyā*-force. The *bhājana-loka* ("world-receptacle") has a reality of its own which is independent from the mind. Although it ensues from the universal "seeds" implanted within us by universal *karma*, and thus comes about as a pro-jection emanating from *within us*, this pro-jection is material and physical, and not a merely mental and phantasmagorical one. The external world, our external bodies alike, is conceived by the *Hīnayāna* philosophers as constituted by real and entitatively existing *dravya-dharmas* of materiality. The objects of the external world are made up of the four *mahābhūtas* (four elements), combining into the material *viṣayas* in order to affect physically and to stimulate our materially constituted sense-organs. The illusion resides therefore *not* in the mistaking of a phantom-world for a real one, but in the false apprehension of it as a permanent and self-abiding substance. For the external world participates of the same marks of *anicca* (impermanence) and *anatta* (no-self-ness) proper to our flowing and fleeing consciousness of it. Hence the Universal Force is only indirectly responsible for the illusion of permanent substantiality that we falsely attribute to both our own existence, and the existence of the external world.

Perhaps Schopenhauer's conception came closest to this Buddhist notion. For the Universal Force can only be conceived as a universal act of WILL (KARMA) which summons and conjures into "momentary" manifestation the "*quantum*-like" aggregates of the *dharmas*. It does project them momentarily upon the absolute screen of *ākāśa* or space. But it really projects them and not just their shadows. Thus the illusion of a permanent and substantial existence - in both its subjective and objective aspects - has to be totally differentiated from the *māyā*-illusion propounded by the *māyā-vedāntins* and, similarly, by the Buddhist idealists.

All the same, and in spite of Stcherbatsky's terminological confusion, this world-creating Force still remains an impenetrable mystery in all instances, whether it be the case of "universal *karma*" as fathomed by the *Hīnayānists*, or it be the "*Māyā*-force" propounded - also in different forms - by the Buddhist *Vijñānavādins* and by the Hindu *māyā-Vedāntins*. Its mystery lies in the fact that this "world-creating" Force is not conceived as ultimately exerted and led by an absolute Power. This is not meant to entail that the conception of an absolute Power as involved in the notion of a transcendent and personal God is free from logical conundrums. It is precisely by the exclusive absolutization or thorough relativization of this "world-creating Force" that the dangerous "rock of Scylla and the currents of Caribdis" emerge over the stormy seas of rationalism.

In the *Hīnayānist* and early *Mahāyānist* (*Vijñānavāda*) framework, the universal *karma* which is ultimately responsible for world-creation or world-projection is a thoroughly relative Force embedded in the restless flux of existence.[47] The "Absolute" is understood as diametrically opposed to all kinds of action (*karma*) and sources of action. Only the three *asaṃskṛta-dharmas*, to be discussed in the third Part, constitute the realm of total Unconditionality. Among them perfect *nirvāṇa* represents the *total stoppage of action*. It is from action that all unrest (*araṇa*) and suffering (*duḥkha*) arises. Hence, although universally acting and universally manifesting itself, the *adhipati-bala* or "all-controlling" Force is throughout relative, its activity being a correlate of the individually intransferable and multitudinous acts of individual *karma*. This correlation to individual *karma* makes the relativity of the "all-controlling" Force into a *circular* one, for there is no individual *karma* without universal *KARMA*, but, by the same token, there cannot be universal *KARMA* without individual *karma*. In consequence, *there is no "universe" without "retribution"* and *there is no "retribution" without a "universe."* "Universe" and "retribution" are essentially coexistent (*sahabhū*) in that the one cannot be without the other, like a North pole cannot be without a South pole and vice versa. And in spite of this - and here the knot of the mystery tightens - universal *KARMA* is not just the sum total of all the acts of individual *karma*, for there is always something in the *whole as such* that is not equal to the sum total of its parts, and thus - somehow - transcends them. *Karma*'s opposition to the absolute QUIET of the Unconditioned makes both its aspects (individual and universal) belong to the sphere of sheer relativity. Thus universal *karma* is often associated with universal Ignorance (*avidyā*). The reference to universal *karma* as to the "Winds of Ignorance," or the "Winds of

Objectivity," are particularly frequent among the works of the *Vijñānavādins*, and in such advanced *Mahāyāna* philosophical *sūtras* as the *Laṅkāvatāra*.[48] These "Winds of Ignorance" are a clear reminder of the Hindu *māyā-force* which brings about the waves of worldly existence upon the ever underlying essence of the *nirguṇa-* (or undifferentiated-*aviśeṣa-*) *Brahman*. Thus also in *Mahāyāna* Buddhist Idealism the "Winds of Ignorance" affect the quiet essence of the universal and supra-spiritual substratum of reality which is designated as *Tathatā* (or Suchness).[49] The "Winds of Ignorance" are the *élan vital* which, in the words of the *Laṅkāvatārasūtra*, produces the waves of objective and worldly manifestation from within the "storehouse of consciousness" (*ālaya-vijñāna*). These "Winds of Ignorance" are synonymous with the universal Force (*adhipati-bala* or *adhipati-bhāvanā*) which impregnates with "universal seeds" our mental receiver and one depository of all karmic "seeds" that is the *ālaya-vijñāna*, for this is the notion which replaces, in early *Mahāyāna* idealism, the dualistic accumulators of passive *karma* of the *Sarvāstivādins* which have been designated as *avijñapti-rūpa* and *citta*. *Nirvāṇa* is nothing but the HALT to the blowing of such world- and existence-generating winds; for this is the literal meaning of the term *nirvāṇa* as the "no-blowing" of karmic winds.

This conception of the Absolute, as totally irrespective to "action" and the very sources of "action," drives the notion of universal *karma* into a logical dead-end. Thus, while a mystery veiled for us the thorough comprehension of the doings of the *vipāka-hetu* (as *heterogeneous*-maturation), another mystery conceals the ultimate essence and origin of "craving" as a source of "suffering." This mysteriousness covers its Wherefrom, its Whereto and its sheer WHY. We were told that the understanding of the reasons why actions - as individual - produce such and such fruits of retribution, was reserved for the Buddhas.[50] Does the total and thorough comprehension of the mystery of universal Action - as "world-generating" - belong also to the domain of the Buddhas? No final answer is provided by the philosophical systems of Buddhist thought as developed from Indian sources. However, the

Chinese interpretations of the nature of action will change this picture of mysteriousness. The totalistic schools of Buddhism, as crystalizing in the theoretical schools of *T'ien-t'ai* and *Hua-Yen*, and in the practical schools of esoteric, mantric and *Ch'an* (Zen) Buddhism, will not acquiesce to the idea that the notion of universal *karma* is to be left alone, as hiding hopelessly behind the clouds of mystery.

This does not mean that Action will be *absolutized* in the Judeo-Christian manner. In the view of Buddhism the Universe-creating Action will never be the instrument of Absolute Being, as this still opposes the realm of the Relative. For if the mysterious *adhipati*-Force of the *Sarvāstivādins* and *Vijñānavādins* was nothing more than the Scylla lurking from behind the vast accomplishments of Indian philosophy, the Western notion of God's *creatio ad extra* might be nothing less than the Carybdis which the real Middle Way wants also to avoid. And there is nothing more Buddhist than the Middle Way (*madhyamaka*) which has been, from the very outset, at the core of the *Suttas*-teaching. The philosophers of Buddhism, however, have to grope their way towards Truth by crashing their minds against the rocky blocks of our mental categories, to and fro, back and forth, up towards the summit of "comprehensiveness."

The conceptual separation between the notions of Unity and Plurality, Identity and Difference, Knowledge and Ignorance, Absoluteness and Relativity, turns most systems of philosophy into mental "short blankets," good enough to cover in some cases the head of the issue, in others the tail of it, but never both. *Either* world-creation is thought of as the action of an Absolute which - or who - draws a whole Relative universe *out of the Nothing which It is not*, and then we have a problem in comprehending the ultimate purpose of the flaws and pervading ill-effects of its finished product; *or* the world-creating action is thoroughly relativized and made into the whim of a blind and frustrated WILL TO BE; and in this case we find it impossible to account for the supra-intelligence encrusted within the complex texture of its organic functions. Buddhism will not be contented with the "short blanket," and will try to outgrow the sense of security it gave to its early philosophers. In point of fact, the consideration of "creative action" as WILL already harbors the implicit roots of further philosophical development; these roots are already present in the profound intuitions of the Abhidhamma. Although there is only one Buddhism, this one appears historically as in continuous growth, through the rich spectrum of many self-integrating facets.

From the very outset the purpose of this book has been to delve into the significant accomplishments of Early Buddhist Philosophy. My work The Philosophy of Buddhism: A "Totalistic" Synthesis[51] offers the overall picture of Buddhism, as this "total" picture makes sense of every piece of the jigsaw puzzle that it appears to be. Within the scope of this work, the doctrine that individual action entails "suffering" is to be preserved as utterly Buddhist. This doctrine, together with the doctrines of impermanence and insubstantiality, is ever to be preserved even if deconstructed and synthesized with its opposites through the views of dialectical "complementarity." The "total" surpassing of opposites still will be the goal of self-accomplishing and self-determining Freedom of Being and Freedom in Wisdom.

With this consideration in mind, and an invitation to the further study of Buddhist Totality, we shall proceed to the discussion of the philosophical conceptions drawn from the third and fourth of the Noble Truths: The Truth of the Cessation of Suffering.

PART III

DUḤKHA-NIRODHA (The Cessation of Suffering) and the Path to Nirvāṇa

Katamañ ca bhikkhave dukkha-nirodhaṃ ariya-saccaṃ? Yo tassa yeva taṇhāya asesa-virāga-nirodho cāgo patinissaggo mutti anālayo . . . . Idaṃ vuccati bhikkhave dukkha-nirodhaṃ ariya-saccaṃ.

Katamañ ca bhikkhave dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ? Ayam eva Ariyo Aṭṭhaṅgiko Maggo, seyyathīdaṃ sammādiṭṭhi sammā-saṃkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi.

"What, O monks, is the Noble Truth of the Cessation of Ill? The utter fading away and cessation of that very craving, leaving it, giving it up, the being delivered from, the doing away with it . . . . Such is said, O monks, to be the Noble Truth of the Cessation of Suffering."

"What, O monks, is the Path leading to the Cessation of Ill? It is the Noble Eightfold Path of Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Exertion, Right Mindfulness and Right Concentration."

Dīgha-nikāya II, 310-313

Chapter 1

The Three Absolute or Non-conditioned Dharmas: Ākāśa (space) and the two nirodhas (cessations). The Buddhist notion of Space (ākāśa) as non-conditioned dharma. Absolute and relative space.

As opposed to the notion of relative or "conditioned" (saṃskṛta) dharmas, the Buddhist notion of absoluteness is far from reflecting the concept of a divine supreme being, the creator or primal cause of the individual existence and its world. As already explained in our treatment of causation, the origination of individual existence and the world that "receives" or "holds" it (bhājana-loka) is due to KARMA understood both as individual and as universal action.

Contrary to possible expectation on the part of the reader, early Buddhist philosophy thinks of Absoluteness in terms of "vacuity" and "negativity." Vacuity is thought of primarily as absolute Space, i.e., the immutable and eternal medium for the manifestation of the relative or saṃskṛta-dharmas. As a "state," the notion of Absoluteness is negatively expressed and represented by two kinds of "cessation" or "extinction" (nirodha). In spite of their semantic negativity the two nirodhas or cessations connote - although indirectly - two ineffable, primordial and ultimate states of Reality. The first of the nirodhas presuposes, according to the Sarvāstivādins, an absolute and primordial state of potentiality from which the noumenal and latent givenness of the dharmas (svabhāva-dharmas) are projected from the future into the momentary manifestation (kṣaṇika-lakṣaṇa-dharma) of the present wherein the dharmas appear in serial and quantum-like interrelations. The second of the nirodhas connotes the ultimate and final state of extinguished individuality as this constitutes the ultimate goal of the ārya or saint, namely the state of nirvāṇa. In spite of the negative overtones of this state as "extinction of individuality," this ultimate state is far from representing a mere nihilation of existence, and is rather a resolution of the latter into a horizon of causelessness and total extrication from the warps of karmic origination.

Thus the Buddhist notion of absoluteness is marked by the triad of the *asaṃskṛta-dharmas*: *ākāśa* (or space), the *apratisaṃkhyā-nirodha* (or cessation without the intervention of wisdom-knowledge) and the *pratisaṃkhyā-nirodha* (or cessation through wisdom-knowledge). This latter carries out the gradual "disjunction" (*visaṃyoga*) from the chains of origination that culminates in *nirvāṇa*. How the second *asaṃskṛta* or first *nirodha* (extinction without the intervention of knowledge) implies a perpetual state of "dharmic" potentiality will be explained in Chapter 2. How it may support the goals of the second *nirodha* (cessation through knowledge) and thus indirectly contribute to the realization of *nirvāṇa* will be explained in the third and final Chapter.

As evidenced by the fact of its inclusion as an "absolute" (*asaṃskṛta*-) *dharma* in its own right, space (*ākāśa*) is separated - contrary to Hindu tradition - from the four fundamental elements or *mahābhūtas* which were established as earth, water, fire, and air (as these represent the forces of Repulsion, Attraction, Heat and Motion). As we saw in Part I, these *mahābhūtas* constitute the basis for the material constitution of the *rūpa-dharmas*, i.e., the first of the *skandhas*.[1] According to the *Sāṃkhyas* and *Vedāntins*, the fundamental elements are given - similarly to the presocratics - in the number 5, with the inclusion of space or aether (*ākāśa*) as the first of them, the rest being air, fire, water, and earth. Given the particular significance and nature of space, the Buddhists take this element aside from the sub-atomic elements of materiality and constitute it into the absolute medium of "dharmic" manifestation. According to Buddhism, in spite of its apparent negativity as vacuity, space (*ākāśa*) is given the positive attribute of causal effectiveness. In point of fact, *ākāśa* is considered a *kāraṇa-hetu* (co-efficient causality) by virtue of its intrinsic "non-hindrance" or "non-impeding" character for the manifestation of the material (*rūpāṇi*-) *dharmas*. According to the *Abhidharmakośa*, "space is everywhere unclosed (or unimpeding) . . ." (*tatrākāśam anāvṛtiḥ . . .*).[2] This "non-hindrance" (*avighna*) nature of space is thus considered to offer a positive causal contribution to the momentary actualization of the *rūpa-dharmas*. *Ākāśa* proximately co-effects (with KARMA) the fruits of efficient causation and thus is given, together with universal *karma*, the title of *kāraṇa-hetu* of materiality. Thus *ākāśa* becomes a primary root-condition of the elements of materiality.

In this sense, the universal and comprehensive notion of *ākāśa* as absolute space is to be distinguished from the relative aspects of space (or spatial circumscription) as effected on its turn by "empty" material objects such as a jar, a bottle, a box, etc. This relative aspect of "circumscribed" or "delimited" space is given the name of *ākāśa-dhātu* as it depends on the contingent presence of material elements effecting such a delimitation.[3] Hence, whilst *ākāśa*, "plain and simple," is (in its primordial infinity) an absolute condition for the origination of material elements, the *ākāśa-dhātu* - as constricted space - is the effect of such material elements themselves. Therefore, *ākāśa-dhātu* shares the relativity of the very elements of materiality which bring it about.

A further significance of *ākāśa* as a "non-conditioned" *dharma* derives from its association with the Path to the ultimate *nirodha* (extinction) or *nirvāṇa*. As will be seen in Chapter 3, space will become the object of "formless" (*ārūpya-*) concentration of the mind in the latter's ascent toward its final purification and deliverance. Thus it will constitute the *ākāśa-bhūmi*, as one of the levels of "formless" consciousness in the higher states of mind-concentration. In this state the *ārya* or saint becomes absorbed into the open and indeterminate (formless, *ārūpya*) nature of infinite space, once he has drained his consciousness from the last remnants of material perception. Hence space is considered also as a "con-cause" of the states of mind which realize infinite expansion beyond the "realm of materiality" (*rūpa-dhātu*) as to enter into the "realm of immateriality and formlessness" (*ārūpya-dhātu*). These formless states of consciousness are directed towards the setting of the final condition for the realization of the two wisdom-knowledges (*kṣaya-* and *anutpāda-jñāna*) which precede the total extinction of individual existence. Thus *ākāśa* is intimately connected, as will be seen below, with the two *nirodhas*, i.e., the second and the third of the *asaṃskṛta-dharmas*, namely, the *apratisaṃkyā-* and the *pratisaṃkhyā-nirodha*.

As will be seen in subsequent chapters, the *pratisaṃkhyā-nirodha* (or cessation through the intervention of acts of spiritual knowledge) will directly constitute the total transcendence, overcoming, and final cessation of all the saṃskṛta-dharmas as constituents of an individual existence. However, the asaṃskṛta-dharmas of space (or ākāśa) and the apratisaṃkhyānirodha (or cessation which takes place without the intervention of acts of spiritual knowledge) will indirectly contribute to the gradual realization of cessation, but not to the ultimate extinction into nirvāṇa which is not possible without the intervention of the jñānas or "wisdom-knowledges." The next chapter will be dedicated to further definition, elucidation and contrasting of these two nirodhas (cessations).

Chapter 2

Asaṃskṛta-dharmas or "non-conditioned factors" (continued). The two nirodhas: apratisaṃkhyā-nirodha (cessation without the intervention of wisdom-knowledge) and the pratisaṃkhyā-nirodha (cessation through wisdom-knowledge).

The two nirodhas - considered as states - constitute the second and third of the "non-conditioned" (asaṃskṛta-) dharmas. In this chapter we shall define, discuss and contrast the nature of these two "extinctions" or "cessations." In Chapter 3 we shall explain their role within the Path toward ultimate nirvāṇa. Let us first concentrate on the nature of the apratisaṃkhyā-nirodha, i.e., the state of cessation which follows from acts other than the achievement of spiritual knowledge (pratisaṃkhyā = through knowledge).

1. The apratisaṃkhyā-nirodha.

Literally this term means the "non-knowledge cessation," or as already stated, the "cessation" which takes place without the intervention of acts of spiritual wisdom-knowledge. The Abhidharmakośa classifies this nirodha as the third of the asaṃskṛtas. Our treatment of it in the second place instead of the third is for didactic reasons. The Kośa primarily defines it as:

> that suppression . . . . which consists in the absolute obstruction of the origination of (certain) future dharmas . . . . (utpādātyantavighno'nyo nirodho'pratisaṃkhyā . . . . .) It is called apratisaṃkhyā because it is attained not by the comprehension of the (noble) truths, but because of the insufficiency of the origination-causes (pratyayavaikalyāt).[4]

This nirodha has been understood (and misunderstood) in more than one way. One of the early misunderstandings was propounded by the Mahāsaṃghikas who mistook it for the universal extinction of the momentary dharmas, which as such exist only for the moment (*kṣaṇa*) of their manifestation in the present.[5] This general extinction to which all the *saṃskṛta-dharmas* are subject constitutes a general law in early Buddhist philosophy. This law is formulated as *kṣaṇikavāda* (momentariness); in its negative connotation of necessary extinction after the moment of "appearance" it is called *anityatānirodha* or "extinction which is due to the law of impermanence." The *apratisaṃkhyā-nirodha*, as one of the *asaṃskṛta-dharmas*, has nothing to do with this general law of "dharmic" extinction. The *nirodha* in question refers rather to the "obstruction" (*vighna*) of the very appearance of certain aggregations of *dharmas* belonging to the serial "dharmic" stream of a particular individual existence. Thus, these *dharmas* are prevented from manifesting themselves either by the absence or by the suppression of the causes which otherwise would have brought them into manifestation. This "absence" or "suppression" of the causes of their manifestation either takes place spontaneously or is brought about by certain acts other than wisdom-knowledge.

According to the *Kośa*, this "obstruction" of dharmic manifestations is therefore understood in two different ways:

A) An obstruction (*vighna*) of *dharmas* which disappear *from a marginal or potential present into the past*. This obstruction or impediment of certain *dharmas* from a potential present into the past occurs spontaneously, not only without the intervention of spiritual knowledge (*pratisaṃkhyā*) but also without the intervention of the will. Hence this non-manifestation is totally spontaneous and occurs continuously within the normal range and field of consciousness. Thus the *Kośa* says:

> For example, whilst the organs of sight and of the mind are occupied with a certain visible object, such *dharmas* as sounds, odors, and tactile impressions pass from a potential present into the past . . . . This occurs on account of the lack of the causal conditions for their origination.[6]

When I look at an orange from a distance and go away without eating it, the possible *dharmas* of its fragrance, taste and tactile impressions go from a potential present into the past; the causal conditions for the manifestation of such possible dharmas were never made to concur. This holds as well for the manifestation of the visual rūpas of a clock whose "tick-tock" sound I hear behind me without turning to look at it. This obstruction (vighna) affects, then, sets of dharmas which reach the limits of the marginal present without their ever making it into the actual field of awareness. Such a suppression of dharmas is the first understanding of the apratisaṃkhyā-nirodha in the view of the Sarvāstivādins. Its nature from the point of view of moral quality, moral involvement, and karmic retribution is per se neutral and inconsequential. Keith, who confined his understanding of the apratisaṃkhyā-nirodha to this first notion of "dharmic prevention," stated that this nirodha is of "slight importance."[7] A blundering statement from a scholar of no small caliber, for nothing can be further from the truth. Keith's statement does not only disregard the extensive relevance that the second notion of apratisaṃkhyā-nirodha will have in regard to the practice of the Path; Keith also neglects the fact that even this apparently irrelevant and neutral understanding of this nirodha, as spontaneous "extinction" of marginal dharmas from the present to the past, presupposes - at least according to the Sarvāstivādins - an extraordinary factor in the explanation of reality as "momentary manifestation." This factor is an abiding "state of potentiality" from which the dharmas come into the present and whereto the dharmas of the present go into the past. According to the Sarvāstivādins the law of karmic retribution which is based on a reaction in the future of acts which are somehow recorded in the past, demands a latent state of potentiality. In this state all conditioned dharmas abide potentially as svabhāva-dharmas (noumenal dharmas) in a status different from their actual phenomenal manifestation in the present (svalakṣaṇa-dharmas) which is "momentary."[8] The potential and latent availability of the dharmas is ever abiding and perpetual and allows for the assertion that not only the present moment of time exists, but also the future and the past. It is only in this sense that the Sarvāstivādins could account for the reactibility of the past upon the future. Hence the mere neutral passing from a possible or marginal present moment into the past also presupposes this "state of potentiality" which is positively, albeit indirectly, connoted by the *apratisaṃkhyā-nirodha* understood in its primary sense. This "state of potentiality" is not of slight importance, even if negated by the *Sautrāntikas* who, in their metaphysics of "economy," rejected also the givenness of this *nirodha* as non-conditioned *dharma*.

B) The second understanding of this *nirodha*, far from being insignificant, is, according to the *Kośa*, of the utmost relevance in conjunction with the practice of the Path, and thus also in conjunction with acts of the will. Some exponents of Buddhist thought are given to think of this *nirodha* as an extinction which occurs without an act of knowledge and without the intervention of the will, "just like the fire which extinguishes itself by the lack of fuel." These authors apparently failed to investigate the vast role attributed explicitly and implicitly to this *nirodha* in regard to the "obstruction" of *dharmas* destined to appear *from the future into the present*. This "obstruction" consists in the "prevention" or "shunning" of rebirths in lower levels of existence, such as conceptions in the animal matrices, or births in the hells, or as *pretas* (hungry spirits) etc. The avoidance of these rebirths in lower existences is attributed to the neutralization of unwholesome karmic deposits as effected by the performance of such wholesome acts of *karma* which are still unrelated to the exercise of spiritual knowledge (*pratisaṃkhyā*). Thus, the *apratisaṃkhyā-nirodha*, understood as the "obstruction" of *dharmas from the future into the present*, is different from the first understanding of this *nirodha* as a "prevention" of *dharmas from the present into the past*. This latter "failure to appear" occurs spontaneously and without the intervention of the will and is somehow comparable to the extinction of fire due to the exhaustion of fuel. However, the extinction of *dharmas from the future into the present* as the negative result of acts which are suppressive of evil karmic deposits does not occur without the intervention of the will, even if they certainly occur without the intervention of the "still-to-be-achieved" wisdom-knowledge of the Path (*jñānas*, *parijñās*).

The *Sthaviras* (*Theravādins*) already propounded - prior to the *Sarvāstivādins* - the givenness of the *apratisaṃkhyā-nirodha* as "the future non-origination of ill, namely, of certain punitive existences, by reason of the disappearance of the passions (*anuśayas*), and not directly by reason of spiritual knowledge."[9] Chapters II, VI and VIII of the Kośa are pervaded by mentions of the apratisaṃkhyā-nirodha in this second and more significant way. In Chapter VI, 23 b, the Kośa propounds the doctrine of the Sarvāstivādins (as recorded in the Vibhāṣā, 32, 9) according to which by the exercise of the kṣāntis (or "patiences," i.e., the acts of faith and right exertion which are "receptive" of knowledge, but which do not yet constitute the acquisition of the knowledges or jñānas) "one avoids or obstructs evil destinations" (kṣāntilābhy anapāyagaḥ):

> For those who attain the kṣāntis, certain ill destinies are prevented through the entrance in the condition of non-origination of dharmas (anutpattidharmatā) as the apratisaṃkhyā-nirodha of such evil destinies in animal matrices, lower corporeal forms, being born among the two species of eunuchs, or among androgynous beings . . . . The exercise of the kṣāntis (prior to the exercise of the jñānas or parijñās = spiritual knowledge) can even prevent certain good destinies such as being reborn as mahābrahmās or asaṃjñi-sattvas (thus expediting the final realization of nirvāṇa by the proper acts of knowledge) . . . . This abandon (vihāna) by obstruction (vighna) of certain future destinies takes place in relation to the degree of the patience (kṣānti) . . . .[10]

Thus both the Theravādins and the Sarvāstivādins advocate the possibility of progress along the Path as a result of the realization of the apratisaṃkhyā-nirodha by the way of the kṣāntis or "patiences." These kṣāntis prepare the way to the attainment of the jñānas or knowledges, but are prior to the latter. They involve the exercise of wholesome karma. Hence, the implication is that the extensive exercise of wholesome karma which is not intrinsically motivated or pervaded by acts of already acquired wisdom-knowledge have not only the positive effect of a rewarding retribution as a happier future existence, but also, and prevalently, the negative effect of neutralizing the evil accumulations from past unwholesome deeds. Thus the exercise of the kṣāntis produce the "obstruction" (*vighna*) and "abandonment" (*vihāṇi*) of certain future ill destinies previously predetermined by such evil deposits. In point of fact the *Theravādins* refer to the *apratisaṃkhyā-nirodha* as the avoidance of evil destinies by the destruction of *anuśayas* (passions) which are primarily understood as the "karma-formed" (*abhisaṃskṛta-*) germs or seeds (*bījas*, *vāsanās*) of future "suffering" retribution. These evil destinies are thought of as compounded by "expectant" *dharmas* of the future; this is the reason why the *Sarvāstivādins* maintain that the *dharmas* of the future exist. If the proper causal conditions concur, then these *dharmas* will come to manifestation; if the concurrence of the conditions does not take place (spontaneously) or is made not to take place (by the will) then such *dharmas* of the future will not manifest themselves. In any of these cases, the *apratisaṃkhyā-nirodha* is being realized as the "absolute non-appearance" of *dharmas* or "obstruction" of dharmic manifestation by any acts *other than acts of knowledge*.

It must be further emphasized that the *apratisaṃkhyā-nirodha* can refer to the extinction of pure (*anāsrava-*) *dharmas* as much as it refers to the extinction of impure (*sāsrava-*) *dharmas*. It is obvious that the practice of the *kṣāntis* (or "patiences" prior to the acquisition of knowledge) are acts which realize the *apratisaṃkhyā-nirodha* of impure *dharmas*. It is in this sense that this *nirodha* is meant to contribute to advancement on the Path. But the "obstruction" or "cessation" of pure, wholesome *dharmas* often constitutes the object of the *apratisaṃkhyā-nirodha* as well. Thus, the mere "non-manifestation" of marginal *dharmas* of the present on account of the spontaneous lack or absence of "manifestative" conditions affects *dharmas* that can be either pure, impure, or neutral. In the *Kośa*, explicit reference is also made to the special case when a premature death is caused by extrinsic causes other than the determination by previous *karma*. This happens, for instance, in the case of suicide, or even death produced by accident or by the calculated exposure to life-perils and risks. In all these cases both the wholesome and unwholesome *dharmas* of the rest of the thus interrupted existence are "obstructed" from coming into manifestation. Death which is produced by such acts represents therefore a further aspect of the *apratisaṃkhyā-nirodha*.[11] Finally, the *Kośa* also makes mention of specific cases where only the "obstruction" of pure *dharmas* takes place. Such, for instance, is the case where a particular state of *samādhi* (or state of high concentration) in an upper level of consciousness is interrupted by a "relapse" (*parihāṇi*) into a lower level.[12] Here the further manifestation of pure *dharmas* as constitutive of such states of *samādhi* is also being "obstructed" by the relapse into the lower level. It is then also proper to assert that in this case the *apratisaṃkhyā-nirodha* of such a *samādhi* has taken place. The possibility of obstruction of both pure and impure *dharmas* is considered a major difference between the *aprati-* and the *pratisaṃkhyā-nirodha*. For this latter exclusively represents the extinction of impure *dharmas*.

2. The *pratisaṃkhyā-nirodha*.

As already mentioned, this is the state of extinction or cessation (*nirodha*) which takes place through acts of "wisdom-knowledge" (*jñāna*, *parijñā*, *prajñā*). Thus, the *pratisaṃkhyā-nirodha* is the result or "fruition" due to the achievement of the *jñānas* or knowledges of the truths. The objects of these "knowledges" are always the Four Noble Truths in that these must be thoroughly grasped as they apply to the three spheres of existence, namely, the *kāma-*, *rūpa-*, and *ārūpya-dhātus*. Hence the *jñānas* are divided into ten, eight of them obtaining the *pratisaṃkhyā-nirodha* of the *kāma-*, *rūpa-* and early stages of the *ārūpya-dhātus*, and the last two realizing the *pratisaṃkhyā-nirodha* of the last stage of the *ārūpya-dhātu*, thereby immediately securing the entrance into the state of complete *nirvāṇa*. These stages will be enumerated and described in the subsequent chapter on the Path.

It is obvious that this *nirodha*, as the result of the acquisition of the pure *jñānas* or "wisdom-knowledges," can refer only to the extinction or cessation of impure *dharmas*. This essential aspect of the *pratisaṃkhyā-nirodha* has already been emphasized. A further differentiation from the *apratisaṃkhyā-nirodha* is given, so to speak, in the way by which this *nirodha* is obtained as a result of such acts of knowledge. While the *apratisaṃkhyā-nirodha* is achieved by way of "obstruction" (*vighna*), the *pratisaṃkhyā-nirodha* is brought into fruition by way of "disjunction" (*visaṃyoga*). "Obstruction" or *vighna* is mainly understood in terms of the avoidance or prevention of certain future destinies, whether pure or impure. "Disjunction" or *visaṃyoga*, however, as the event leading to the *pratisaṃkhyā-nirodha* of a certain level of existence refers not to the prevention of a future status, but to the elimination of a present level of existence, this elimination (or *nirodha*) "securing" the progress to rebirth in a higher level. The *apratisaṃkhyā-nirodha*, through the "obstruction" of impure *dharmas* of the future, impedes the "relapse" (*parihāṇi*) into lower levels of existence.[13] This is all the *apratisaṃkhyā-nirodha* can do in terms of advancement and progress towards final emancipation, for avoiding or "obstructing" a relapse into a lower level does not secure *per se* the ascent into a higher level. In the lower level of the *kāma-dhātu*, such as hells, world of *pretas*, animals, etc. any advance toward rebirth in the upper levels of the *kāma-dhātu*, such as the world of humans, is always made possible by the "obstruction" (*vighna*) of impure *dharmas* and not by the "disjunction" (*visaṃyoga*) from impure *dharmas*. "Obstruction" merely allows, but does not secure, advancement. The possibility of "relapse" (*parihāṇi*) is always present. A human who has not yet obtained any of the *jñānas* has not yet secured the final "disjunction" (*visaṃyoga*) from the level of existence in which he is. Through the *pratisaṃkhyā-nirodha* that follows the acquisition of a particular *jñāna*, certain total "disjunction" from a particular aspect of existence takes place. The final consecution of the first eight *jñānas* (as will be further explained in Chapter 3) will have secured the total "abandonment by knowledge" (*prahāṇa-parijñā*)[14] of the *kāma-dhātu* or "realm of desire," thus ensuring also rebirth in the purer levels of the *rūpa-dhātu*. Such an *ārya* who has secured such a higher state of existence is a "non-returner" (*anāgāmin*), also called a "non-relapser" (*avaivartika*, *anivartya*, or "one who does not slide or fall back"). The *pratisaṃkhyā-nirodha* as *visaṃyoga* (disjunction) finally and definitively produces, not only the moral detachment, but also the ontological severing of a particular individual from his actual level of existence and from the possibility of "relapse" into it.

It is also very important to note that the "abandonment" (*prahāṇa*) which is proper to the realization of the *pratisaṃkhyā-nirodha* (or "cessation through knowledge") follows a gradual ascent through a number of "disjunctions." Therefore, contrary to the apparent assumption by some authors, the pratisaṃkhyā-nirodha is far from being singular and equal to the final realization of complete nirvāṇa. Complete nirvāṇa is only the crown to a stage-wise realization of a sequence of pratisaṃkhyā-nirodhas, and therefore, of a sequence of visaṃyogas or "disjunctions." According to the Abhidharmakośa:

> Each one of the "disjunctions" taken apart is in itself a cessation through knowledge (pratisaṃkhyā-nirodho yo visaṃyogaḥ pṛthak pṛthak) . . . . It is to be understood that there is a single pratisaṃkhyā-nirodha of all the impure dharmas at once? By no means: each disjunction (visaṃyoga) taken in itself and apart from the others is pratisaṃkhyā-nirodha. The objects of the "disjunction" are as numerous as the objects of the "junctions" (saṃyogadravya). Hence, for each kind of "junction" (or destiny for rebirth) there is also a kind of "disjunction" . . . .[15]

The "abandonment" entailed by the avoidance or "obstruction" of a future state as apratisaṃkhyā-nirodha is thus called "vihāṇi," whereas the diffinitive "abandonment" of a present state through the visaṃyoga or "disjunction" proper to the pratisaṃkhyā-nirodha is called the prahāṇaparijñā or "abandonment produced by the supreme knowledges." Thus, the knowledges or jñānas (parijñās) are the supreme conditions (adhipatipratyaya) for the gradual realization of the pratisaṃkhyā-nirodha. Every "disjunction" or stage of the pratisaṃkhyā-nirodha leaves behind an eternal blank in reference to the stage that has been thus definitively "abandoned." As the ascent through the series of "disjunctions" progresses, the eternal blank becomes more and more pervasive. In the last of the "disjunctions" the one remaining thread of existence is thus cut off and complete nirvāṇa is attained - the eternal blank of individual existence is totally realized as total "cessation" or nirodha. This is called the nirupadhiśeṣa-nirvāṇa (or nirvāṇa "without substratum or karmic adjuncts") which involves the total "non-origination of all passions and all suffering" (*sarvotpannānuśaya-janma-nirodha*).[16] At this point, this complete state of *nirvāṇa* (as the supreme *dharma*) takes the place of all the "abandonments," regardless of whether they were effected through the "obstructions" of the *apratisaṃkhyā-nirodha* or realized by the "disjunctions" of the *pratisaṃkhyā-nirodha*. But it is also stated that every "disjunction" in particular, together with the previous "obstructions" that might have been realized prior to it, carries with itself a true, though partial realization of *nirvāṇa*. Each stage of the Path in the realization of the "disjunctions" produces the fruition of a further and higher aspect of *nirvāṇa* until total and complete *nirvāṇa* is possessed as a result of the final "disjunction." Hence, the *nirvāṇa* which results from the sequence of partial "disjunctions" proper to each *pratisaṃkhyā-nirodha* is called *sopadhiśeṣa-nirvāṇa*, i.e., "*nirvāṇa* with residual adjuncts," or "*nirvāṇa* with residual karmic substratum," or again, "*nirvāṇa* with karmic remnants and attachments."[17] As long as the individual existence carries the seeds of *karma*, including wholesome *karma*, the inevitability of rebirth is not yet overcome. As we shall see, the acts of meditation and states of concentration resulting thereof are in themselves wholesome acts of *karma*. Under the sway of the knowledges the Path of meditation and contemplation (*bhāvanā-mārga*) will have as its fruition the gradual but irreversible neutralization of all karmic residues (or "adjuncts of attachment" = *upadhi*). The fruition of such purer karmic "seeds" as sown by acts of wisdom-knowledge consists therefore in the neutralization of already pre-stored lower "seeds" and in the stoppage (*nirodha*) of their fruition. Hence the direct fruition from the acts of concentration and contemplation is the stoppage of lower - even if good! - fruitions from previously stored karmic seeds not yet neutralized. It is in this sense that the *pratisaṃkhyā-nirodha* with its sequence of *visaṃyogas* or "disjunctions" is always considered - contrary to the *apratisaṃkhyā-nirodha* - to be a true fruition (*phala*) from the wholesome acts of meditation. Any partial realization of *nirvāṇa* is fruition, because the *visaṃyogas* entailed by it are also fruition. The *prahāṇas* or "abandonments" produced by the *visaṃyogas* are fruitions inasmuch as they result directly from the meritorious acquisitions of the *jñānas*, or knowledges, and the subsequent contemplation and meditation of the truths (*bhāvanā-mārga*). However, *nirvāṇa*, partial or complete, is considered a fruition from "meditative" *karma* in the sense that only its obtainment, and not its creation, is effected by such acts of "abandonment" (*prahāṇa*) and "disjunction" (*visaṃyoga*). *Nirvāṇa* is eternal and absolute, and thus the *pratisaṃkhyā-nirodha* is only its "obtainment" or "attainment," not its "creation" or causal "production." *Nirvāṇa*, therefore, is mere fruition (*visaṃyoga-phala*) from pure "meditative" acts, but not the causal effect (*sahetuka-phala*) of such acts.

Contrary to this conception of the *pratisaṃkhyā-nirodha* as a fruition *sui generis* deriving from knowledge (*jñāna*) the *apratisaṃkhyā-nirodha* is never considered to be a proper fruition in any way.[18] The reason for this is that the *apratisaṃkhyā-nirodha* is merely a negative outcome deriving from the absence of causal conditions and is never intended in the acts by which it is attained. A good act of wholesome *karma* *other than an act of knowledge* might provide a rewarding retribution in a happier rebirth in the same plane of existence where such an act was posited. Through this positive retribution other evil retribution which was determined by the previous storage of evil or impure seeds has been averted or impeded. Hence, an *apratisaṃkhyā-nirodha* results as the negative outcome of some previous causes for evil retributions having been neutralized by new causes of good retribution. Thus, only the good retribution is the fruit (*vipāka-phala*) of a good or wholesome karmic act, not the negative outcome whereby an evil retribution has been, in this way, averted or "obstructed." Differently from this, every stage of *visaṃyoga* (disjunction) as "cessation brought about by knowledge" (*pratisaṃkhyā-nirodha*) is the direct result and intended outcome (although by "obtention" and not by "causation") of purer acts of the will *under the sway of wisdom-knowledge*. It is in this sense that *nirvāṇa* can be said to be an ultimate fruition, even if *nirvāṇa* is "uncaused" because "absolute" and "eternal."

Finally, as an important remark which affects the nature of the two "cessations" it must be emphasized that both the *apratisaṃkhyā* and the *pratisaṃkhyā-nirodhas* are "non-conditioned" (*asaṃskṛta*-, absolute) *dharmas* in that they are *states* of cessation, and thus should not be mistaken for the acts which bring us to their "obtainment" or "possession." All the individual acts resulting in *vihāṇi* (abandonment through "obstruction" or *vighna*) or in *prahāṇa* (abandonment through "disjunction" or *visaṃyoga*) are of relative character. The "obstruction" proper to the *apratisaṃkhyā-nirodha* is indirectly realized by sheer acts of wholesome *karma* without the *jñānas* or knowledges. The "disjunction" proper to the *pratisaṃkhyā-nirodha* is directly intended and realized by acts of knowledge *per se*. All these acts bring about the possession of the *nirodhas*, either indirectly (not as a fruition) or directly (as a fruition). The first *nirodha* is possessed (*not created*) through acts of wholesome *karma* (without knowledge) and is the negative outcome of the fruition of such good *karma*: this fruition, as good, displaces - and thus "obstructs" - an evil fruition which otherwise would have taken place without the positing of such good acts. The second *nirodha* is possessed (*not created*) by acts of knowledge whose immediate and direct outcome is the effecting of "disjunction." Such acts of knowledge are also relative and hence *saṃskṛta* (created), whereas the state into whose possession we enter through them is an eternal, uncreated and non-produced (*asaṃskṛta*) *dharma*. By emphasizing this point we should resist the temptation to define the *nirodhas* as "acts of suppression." The *nirodhas* are not "acts" but "states," and it is only as "states" that they can be considered "non-conditioned" (*asaṃskṛta-*) *dharmas*. All acts are acts of *karma*, no matter how pure they might be. Thus, there are no such things as acts of "suppression" or "cessation." Cessation (*nirodha*) is a state whose possession can be made possible by such acts, but not effected as the causal product of such acts.

With the explanation and contrasting of the two *nirodhas* we bring to a conclusion the second chapter on Cessation. In the following and final chapters we shall delve into the roles played by these two *asaṃskṛta-dharmas* as these are attained throughout the stages of the Path to Cessation, i.e., the last of the Four Noble Truths (*nirodha-mārga-ārya-satya*).

Chapter 3

The Path (*mārga*) to *Nirvāṇa* and the two Cessations (*nirodhas*).

The canonical basis for the interpretation of the Fourth Noble Truth, i.e., the "truth of the Path to the Cessation of Ill," was laid down in the Sermon of Benares as the celebrated *ārya-aṣṭāṅgika-mārga* or, the "Noble Eightfold Path." This "eight-membered" (*aṣṭāṅgika*) formulation of the Path has been cited twice in the present work, first in the Introduction as quoted from the *Saṃyutta-nikāya* and then again at the beginning of Part III as taken from the *Dīgha-nikāya*: "It is the Noble Eightfold Path of Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Exertion, Right Mindfulness, and Right Concentration."[19]

The commentarial literature, however, does not view the Eight *aṅgas* as the exclusive formulation of the *mārga*, even if it sees it as the core of the latter. As a matter of fact the two *maggas* (*Vimutti-, and Visuddhi-magga*), the two *Vibhāṣās* and the *Kośa* relate to a plurality of *mārgas* as subordinate aspects of the universal Path. There is reference to the *laukika-mārga* or "mundane" Path[20] as the previous and preparatory exercise of wholesome acts by the *Pṛthagjana*-s or the "common people" who are still alien to the *saṃgha* (Buddhist community). The *Pṛthagjana*, and even the heretics themselves, might be induced either by intrinsic or extrinsic factors to the practice of wholesome deeds. These wholesome deeds would associate them with the *laukikāgra-dharmas* or "supreme mundane *dharmas*,"[21] the "purest" *dharmas* to be attained outside the discipline of the *saṃgha* and prior to the proper practice of the Eightfold Path. It is by the adherence to the *saṃgha* and through the practice of the Eight *aṅgas* that the *laukika-* or *prayoga-mārga* (mundane or preparative Path) is abandoned in favor of the entrance into the *lokottara-mārga* (supra-mundane Path).[22] By the entrance into this Path, the *Pṛthagjana* becomes a *srota-āpanna-ārya* (the "ascetic who has entered the stream" of the pure *dharmas*).[23] Such a beginner is also called a *śaikṣa*, a disciple or novice in the *saṃgha*.

The further practice of the eight *aṅgas* gradually turns the *srota-āpanna-ārya* into a full-fledged *ārya* or noble, saintly person. *Ārya*-hood, however, is far from constituting the final stage of purification. The *ārya* still is to become an *anāgāmin* or "one who does not return to the *kāma-dhātu*," but is reborn in the lower levels of the *rūpa-dhātu* to begin his ascent through the higher spheres of both the *rūpa-* and the *ārūpya-dhātus*.[24] The *anāgāmin*, however, (who is a "non-relapser" or *avaivartika* as far as the *kāma-dhātu* is concerned) has yet to reach the highest state of the *arhat* (or *aśaikṣa*) wherefrom ultimate and complete *nirvāṇa* is finally reached. This state of *arhat* (or *arahant*) is later partially assimilated to *bodhisattva*-hood, a final stage toward perfect *buddha*-hood which plays a pervasive role in the soteriology of *Mahāyāna* Buddhism.

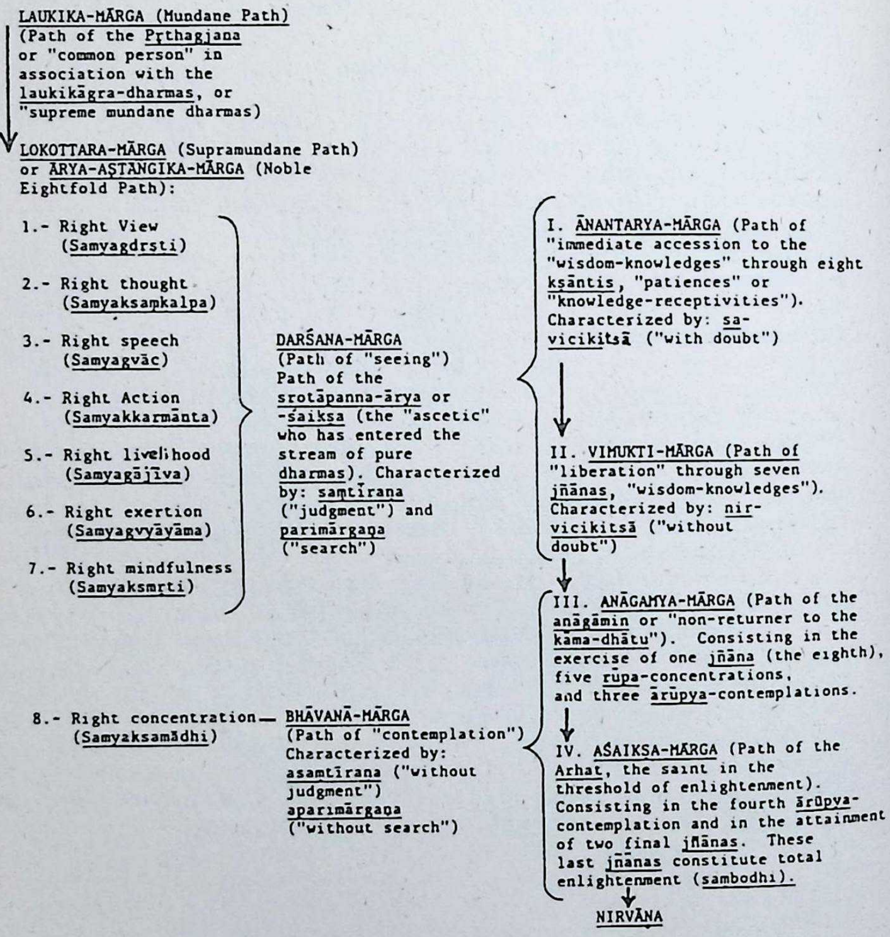
As corresponding to these diverse stages in the practice of the Path, the "Eight *Aṅgas*" (members, "limbs" of the Path) are bifurcated and further subdivided in a number of specific subordinate *mārgas* or paths. Thus the practice of the first seven *aṅgas* will take the *śaikṣa* or *ārya* through the so-called *darśana-mārga* or "Path of seeing," which in its turn subdivides into the *ānantarya-* and the *vimukti-mārgas*.[25] The *ānantarya-mārga* will entail the practice of the "patiences" or *kṣāntis*, these latter constituting a sequence of eight states of "knowledge-receptivity," states which are prior to the consecution of the proper wisdom-knowledges or *jñānas*.[26] The term *ānantarya* given to this aspect of the Path connotes the character of "immediacy" (*ānantarya*) whereby the *kṣāntis* are causally followed by the *jñānas*. Whilst the *kṣānti-* practices throughout the *ānantarya-mārga* are preparatory to the attainment of the knowledges (*jñānas*), these latter constitute the proper acts whereby the different *visaṃyogas* (disjunctions) are gradually accomplished. Thus both the *kṣāntis* and the *jñānas* will be intimately connected with the *apratisaṃkhyā-* and the *pratisaṃkhyā-nirodhas*.[27] The eight *kṣāntis* which constitute the *ānantarya-mārga* are not merely repetitive of the "Eight *Aṅgas*," since, as already said, they themselves are constituted by the practice in different levels of the *seven* first *aṅgas*. Thus, the eight *kṣāntis* are nothing but "states of mind" which are *receptive of the knowledge of the Four Noble Truths* as these apply on the one hand to the *kāma-dhātu*, and on the other as they apply further and *per modum unius* to the *rūpa*- and *ārūpya-dhātus*. Hence, the first eight *jñānas* (of a total of ten) will constitute the formal possesion of eight "wisdom-knowledges" having as objects the Four Noble Truths as they apply to the *kāma-dhātu* (four *dharma-jñānas*) and as they further apply to the *rūpa*- and *ārūpya-dhātus* (four *anvaya-jñānas*).[28] Thus, there will be a perfect correspondance between the eight "*kṣāntis*" and the eight first "*jñānas*" in that each of the *jñānas* will be the causal effect of each one of the *kṣāntis*; each of the *jñānas* will be of a similar nature to its preceding *kṣānti*, this latter being therefore considered as *sabhāga-hetu* (formal, "resemblance" cause) of its subsequent *jñāna* (which will be correspondingly considered as *niḥṣyanda-phala* or the "down-the-stream-effect" of its precedent *kṣānti*).[29]

Kṣānti, therefore, constitutes a preparatory state of mind which is pre-cognitive in that it is still pervaded by "doubt" (*sa-vicikitsā*), but which is volitively intentional in regard to the actual vision or "seeing" (*darśana*) of any of the Four Noble Truths. In this respect they are appropriately designated as "knowledge-receptivities." The *jñānas*, however, represent the casting out of the doubt (*nir-vicikitsā*) and the total ascertainment of Truth in any of its four-fold form as it gradually applies to the *kāma-dhātu* on the one hand, and to the *rūpa*- and *ārūpya-dhātus* on the other. The stage-wise consecution of each one of the *jñānas*, from the first to the seventh, constitutes the *vimukti-mārga* (Path of emancipation from passion), each one of these following the practice of each one of the *kṣāntis*, from the first to the seventh *kṣānti*. When the seventh *jñāna* has been obtained by the practice of the seventh *kṣānti*, then the practice of the eighth *kṣānti* signals the final stage of the *darśana-mārga* (Path of seeing) and hence also the end of the two serial components of the *darśana-mārga*, namely the *ānantarya-mārga* (constituted by *eight kṣāntis*) and the *vimukti-mārga* (constituted by *seven jñānas*). When as a result of the eighth *kṣānti* the eighth *jñāna* is achieved, then the practice of the last (eighth) *aṅga* of the eightfold Path, namely the *aṅga* of "right concentration," is started. This practice of "right concentration" or meditation constitutes the *bhāvanā-mārga* (Path of contemplation) which is subsequent to the completion of the *darśana*-

mārga.[30] The *bhāvanā-mārga* (Path of contemplation) takes the *ārya* through the stages of the *anāgāmin* or "non-returner to the *kāma-dhātu*." The stages of the *anāgāmin* in his ascent through the levels of the *rūpa-* and *ārūpya-dhātus* (*rūpa-* and *ārūpya-bhūmis*) up to the third *ārūpya*-level constitutes the *anāgamya-mārga*[31] which contains the initial phases of the *bhāvanā-mārga* (Path of contemplation). All these stages of the *anāgamya-mārga* are attained under the sway of the eighth *jñāna* which is defined as "the *vision* of the Truth of the Path as it applies to the *rūpa-* and *ārūpya-dhātus*" (*mārge'nvaya-jñāna*).[32] When the *anāgamin* reaches the fourth level of the *ārūpya-dhātu* he enters the final stage of the *aśaikṣa* or *arhant* in which the two last *jñānas* (ninth and tenth) are achieved, namely the *kṣaya-jñāna* and the *anutpāda-jñāna*, (i.e., the "knowledge" which destroys all remaining *upadhis* or adjuncts of karmic residues, and the "knowledge" whereby one knows that there is no further rebirth for him).[33] After these two knowledges are achieved the *arhat*'s tenuous thread of existence is broken off through the final and total *visaṃyoga* (disjunction), and thus complete *nirvāṇa* is accomplished.

In order to visualize the diverse aspects of the *mārga* (the Path) as already mentioned, and to lay down the clearest possible basis for further commentary of the complex character of its stages, I include some systematic charts. The first chart will offer a preliminary view of the Eightfold Path as this bifurcates into the *darśana-mārga* and the *bhāvanā-mārga*, the former in its turn subdividing into the *ānantarya-* and *vimukti-mārgas* and the latter into the *anāgamya-* and *aśaikṣa-mārgas* respectively:

CHART OF THE PATH (MĀRGA)



LAUKIKA-MĀRGA (Mundane Path)
(Path of the Pṛthagjana or "common person" in association with the laukikāgra-dharmas, or "supreme mundane dharmas)

LOKOTTARA-MĀRGA (Supramundane Path) or ĀRYA-AṢTANGIKA-MĀRGA (Noble Eightfold Path):

1.- Right View (Samyagdrsti)

2.- Right thought (Samyaksaṃkalpa)

3.- Right speech (Samyagvāc)

4.- Right Action (Samyakkarmānta)

5.- Right livelihood (Samyagājīva)

6.- Right exertion (Samyagvyāyāma)

7.- Right mindfulness (Samyaksmṛti)

DARŚANA-MĀRGA (Path of "seeing") Path of the srotāpanna-ārya or -śaikṣa (the "ascetic" who has entered the stream of pure dharmas). Characterized by: saṃtīrana ("judgment") and parimārgaṇa ("search")

I. ĀNANTARYA-MĀRGA (Path of "immediate accession to the "wisdom-knowledges" through eight kṣāntis, "patiences" or "knowledge-receptivities"). Characterized by: savicikitsā ("with doubt")

II. VIMUKTI-MĀRGA (Path of "liberation" through seven jñānas, "wisdom-knowledges"). Characterized by: nirvicikitsā ("without doubt")

8.- Right concentration (Samyaksamādhi)

BHĀVANĀ-MĀRGA (Path of "contemplation") Characterized by: asaṃtīrana ("without judgment") aparimārgaṇa ("without search")

III. ANĀGAMYA-MĀRGA (Path of the anāgāmin or "non-returner to the kāma-dhātu"). Consisting in the exercise of one jñāna (the eighth), five rūpa-concentrations, and three ārūpya-contemplations.

IV. AŚAIKṢA-MĀRGA (Path of the Arhat, the saint in the threshold of enlightenment). Consisting in the fourth ārūpya-contemplation and in the attainment of two final jñānas. These last jñānas constitute total enlightenment (sambodhi).

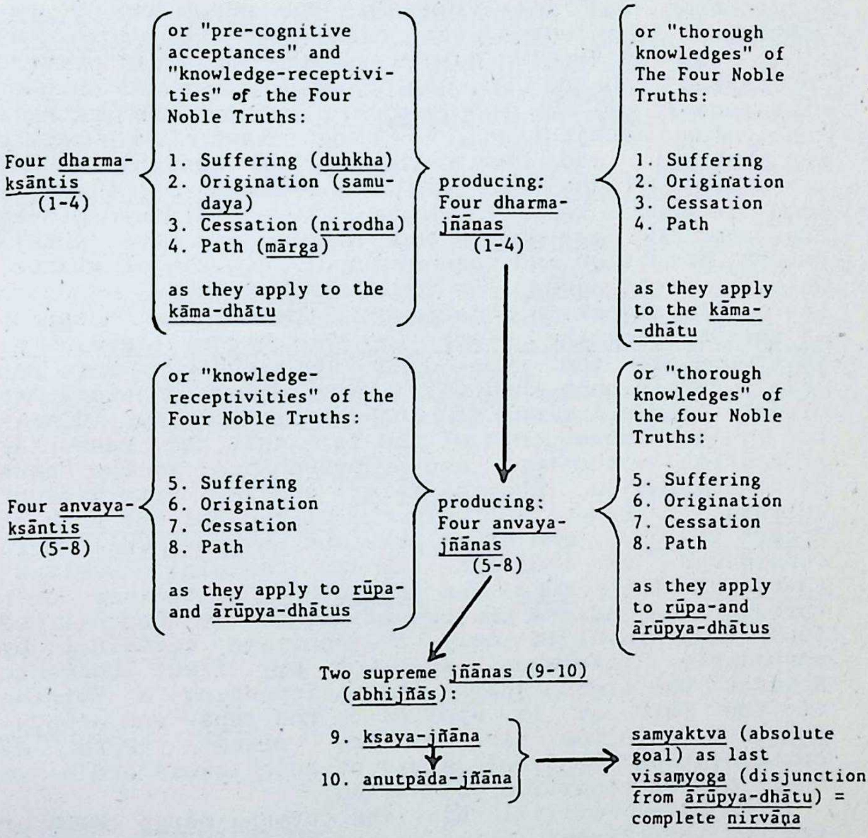
NIRVĀNA

As visible in the preceding chart, the practice of the seven first *aṅgas* of the Eightfold Path constitutes the Path of the *srota-āpanna-ārya* or *śaikṣa* as the *darśana-mārga* or "Path of seeing." The purpose and goal of this path is to obtain thorough realization of the Four Noble Truths. "Right view" and "right mindfulness" constitute the cognitive efforts toward this vision of the Truths. "Right thought," "right speech" and "right action" constitute the wholesome (*kuśala-*) acts of *mental*, *verbal* and *bodily karma*. "Right livelihood" and "right exertion" encompass all the meritorious efforts and bring them to their crown. The "right mindfulness" is the continuing application of the mind to the recollection (*smṛti*) of the Truths, our keeping them in mind, and our becoming "recipient" to them; thereby the *kṣāntis* as the state of mind "with doubt" (*savicikitsā*) called "knowledge-receptivity" sets itself as the *conditio sine qua non* for the rejection of doubt (*nirvicikitsā*)[34] and the establishment of the *jñānas* as "certain knowledge."

Furthermore the *darśana-mārga* (Path of seeing) involves the practice of the "patiences" or *kṣāntis* (as predispositions to knowledge) and the exercise of the *jñānas* in the two respective Paths of the *ānantarya-mārga* and *vimukti-mārga*. The *ānantarya-mārga* contains eight *kṣāntis* whereas the *vimukti-mārga* involves only seven of the ten *jñānas*. In all these cases the pre-vision (*kṣānti*) and the vision of the Truths (*jñānas*) are both accompanied by *vikalpa* (discursive thought with "judgment"), and are characterized by the "spirit of search." For these reasons the *darśana-mārga* is designated as *saṃtīraṇa* ("with judgment" and "I-conditioned") and as *parimārgaṇa* ("with search").[35]

The *bhāvanā-mārga*, however, represents the long path to be covered by the acts of meditation and contemplation as prescribed by the last *aṅga* of the Eightfold Path ("right concentration"). The *bhāvanā-mārga* begins with the attainment of the eighth *jñāna* and guides the *ārya* and *anāgāmin* through the levels of nine *dhyāna-bhūmis* (levels of meditation) corresponding to the five levels of existence in the *rūpa-dhātu* and the four psycho-cosmic levels of the *ārūpya-dhātu*. The *bhāvanā-mārga*, in contrast with the *darśana-mārga*, covers the "vision" of the truth not with *saṃtīraṇa* and *parimārgaṇa* (through discursive thought and volitive search) but through totally balanced, "settled," direct contemplation and thorough cognitive possession (*asaṃtīraṇa* and *aparimārgaṇa* = without judgment and without search).[36] Through the possession of the eighth *jñāna* - which gives him direct and immediate knowledge of the Path as this applies to the *rūpa*- and *ārūpya-dhātus* - the earthly *ārya* becomes an *anāgāmin* by an irreversible self-grounding upon the levels of the *rūpa-dhātu*. His ultimate goal in the ascent through the *rūpa*- and *ārūpya-bhūmis* ("form-" and "formless" levels of existence) is the attainment of the last two *jñānas*, the *kṣaya-jñāna* and *anutpāda-jñāna*, which, as mentioned above, puts him on the threshold of complete *nirvāṇa*.[37] In order to exhibit the proper parallels and correspondances between the eight *kṣāntis* and the ten *jñānas* as the proximate goals of each one of the mentioned aspects of the Path, the following chart will be of assistance:

Correspondances between the *Eight Kṣāntis* ("patiences" or "knowledge-receptivities") and the *Ten Jñānas* (wisdoms or knowledges)



Four *dharma-ksāntis* (1-4)

or "pre-cognitive acceptances" and "knowledge-receptivities" of the Four Noble Truths:

1. Suffering (*duḥkha*)
2. Origination (*samudaya*)
3. Cessation (*nirodha*)
4. Path (*mārga*)

as they apply to the *kāma-dhātu*

producing: Four *dharma-jñānas* (1-4)

or "thorough knowledges" of The Four Noble Truths:

1. Suffering
2. Origination
3. Cessation
4. Path

as they apply to the *kāma-dhātu*

Four *anvaya-ksāntis* (5-8)

or "knowledge-receptivities" of the Four Noble Truths:

5. Suffering
6. Origination
7. Cessation
8. Path

as they apply to *rūpa-* and *ārūpya-dhātus*

producing: Four *anvaya-jñānas* (5-8)

or "thorough knowledges" of the four Noble Truths:

5. Suffering
6. Origination
7. Cessation
8. Path

as they apply to *rūpa*-and *ārūpya-dhātus*

Two supreme *jñānas (9-10)* (*abhijñās*):

9. *ksaya-jñāna*
10. *anutpāda-jñāna*

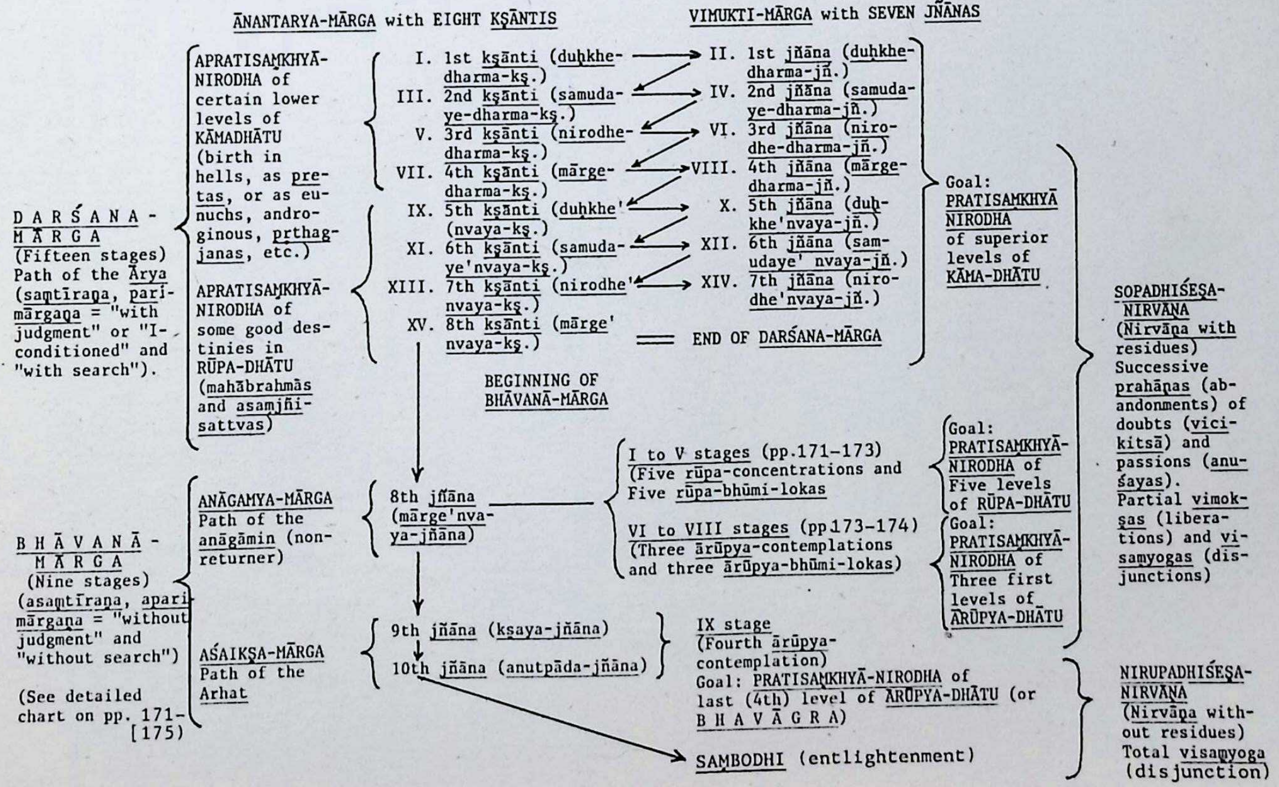
samyaktva (absolute goal) as last *visaṃyoga* (disjunction from *ārūpya-dhātu*) = complete *nirvāṇa*

It should be noted that the first three *anvaya-jñānas* (i.e., from the fifth to the seventh *jñānas* inclusively), as directed toward the thorough understanding of the three Truths of Suffering, Origination and Cessation in the *rūpa-* and *ārūpya-dhātus* are "knowledges with certainty" (*nirvicikitsā*) about the extremely subtle nature of still present "suffering" (*duḥkha*) in such purer spheres of higher existence (*rūpa-* and *ārūpya-dhātus*), about the latter's continuing subjection to the laws of karmic retribution, and about the futher possibility of cessation (*nirodha*) and "disjunction" (*visaṃyoga*) from such levels. This knowledge, however, does not yet transcend the *kāma-dhātu* and hence does not entail direct intuition and possession of such higher states. Only the eighth *jñāna* (or fourth *anvaya-jñāna*) - which has as its object the "seeing" of the Path to Cessation *as this has to take place in the higher levels of existence* in the *rūpa-* and *ārūpya-dhātus* - sets the *ārya* directly upon the very Path which consists in direct contemplation of such higher levels. This is the logical consequence of the fact that the Path "as it applies to the *rūpa-* and *ārūpya-dhātus*" is the "path of contemplation" (*bhāvanā-mārga*) and thus "its vision" (*darśana*) is reduplicatively the *Vision "of the Path of direct Vision*." The three previous *anvaya-jñānas* were considered as indirect (though certain) "visions" (*darśana*) of the *rūpa-* and *ārūpya-dhātus* attained only through the mediate process of discursive thought, and thus they involved only a cognitive certainty by unshakable inference and not by direct contact. However, the eighth *jñāna*, its vision being a "vision of the Path as it applies to the *rūpa-* and *ārūpya-dhātus*," involves already the direct "Path of contemplation" (*bhāvanā-mārga*) of such levels and hence their direct cognitive possession.

In view of all this, the *darśana-mārga* (Path of seeing) establishes itself as a path involving a total of "fifteen stages" which consecutively go from each *kṣānti* to its corresponding *jñāna*, and which proceed alternately from the *ānantarya-mārga* to the *vimukti-mārga*. When the *XV stage* - which corresponds to the *8th kṣānti* - is attained, then the *ārya* becomes a contemplative, this achievement signaling his entrance in the *bhāvanā-mārga*, or Path of Contemplation.[38] His success in this Path as a beginner will secure his *visaṃyoga* (definitive disjunction) from the *kāma-dhātu* and will ensure his rebirth in the first psycho-cosmic level of the rūpa-dhātu. Thus he has become an avaivartika-anāgāmin (a "non-relapsing non-returner").

The next chart will visualize the total relationships of the fifteen stages of the darśana-mārga (eight kṣāntis plus seven jñānas) and their connection with the last three jñānas of the bhāvanā-mārga, as these latter secure the ārya's ascent to the realization of the nirupadhiśeṣa-nirvāṇa or complete "nirvāṇa without karmic residues." This chart will also show the roles to be played by the various apratisaṃkhyā-nirodhas (extinctions without the intervention of knowledge) and the gradual pratisaṃkhyā-nirodhas (or extinctions through acts of wisdom-knowledge). As already stated, these two nirodhas designate - within this context - either the negative outcome from wholesome acts posited under the influence of the kṣāntis, or the fruition of the acts of knowledge that the jñānas are in themselves. I suggest that the reader closely examine the following chart prior to proceeding with the text.

Chart of the DARŚANA-MĀRGA (Path of Seeing) and the BHĀVANĀ-MĀRGA (Path of Contemplation) with EIGHT KṢĀNTIS, TEN JÑĀNAS, TWO NIRODHAS (aprati-, pratisaṃkhyā-) and NIRVĀṆA.



ĀNANTARYA-MĀRGA with EIGHT KṢĀNTIS

VIMUKTI-MĀRGA with SEVEN JÑĀNAS

DARŚANA-MĀRGA (Fifteen stages) Path of the Ārya (saṃtīraṇa, parimārgaṇa = "with judgment" or "I-conditioned" and "with search").

APRATISAṂKHYĀ-NIRODHA of certain lower levels of KĀMADHĀTU (birth in hells, as pretas, or as eunuchs, androginous, pṛthagjanas, etc.)

APRATISAṂKHYĀ-NIRODHA of some good destinies in RŪPA-DHĀTU (mahābrahmās and asaṃjñisattvas)

I. 1st kṣānti (duḥkhe-dharma-kṣ.) → II. 1st jñāna (duḥkhe-dharma-jñ.)

III. 2nd kṣānti (samudaye-dharma-kṣ.) → IV. 2nd jñāna (samudaye-dharma-jñ.)

V. 3rd kṣānti (nirodhe-dharma-kṣ.) → VI. 3rd jñāna (nirodhe-dharma-jñ.)

VII. 4th kṣānti (mārge-dharma-kṣ.) → VIII. 4th jñāna (mārge-dharma-jñ.)

IX. 5th kṣānti (duḥkhe'nvaya-kṣ.) → X. 5th jñāna (duḥkhe'nvaya-jñ.)

XI. 6th kṣānti (samudaye'nvaya-kṣ.) → XII. 6th jñāna (samudaye' nvaya-jñ.)

XIII. 7th kṣānti (nirodhe'nvaya-kṣ.) → XIV. 7th jñāna (nirodhe'nvaya-jñ.)

XV. 8th kṣānti (mārge'nvaya-kṣ.) ═ END OF DARŚANA-MĀRGA

Goal: PRATISAṂKHYĀ NIRODHA of superior levels of KĀMA-DHĀTU

BEGINNING OF BHĀVANĀ-MĀRGA

BHĀVANĀ-MĀRGA (Nine stages) (asaṃtīraṇa, aparimārgaṇa = "without judgment" and "without search")

(See detailed chart on pp. 171-[175)

ANĀGAMYA-MĀRGA Path of the anāgāmin (non-returner)

8th jñāna (mārge'nvaya-jñāna)

I to V stages (pp.171–173) (Five rūpa-concentrations and Five rūpa-bhūmi-lokas

Goal: PRATISAṂKHYĀ-NIRODHA of Five levels of RŪPA-DHĀTU

VI to VIII stages (pp.173–174) (Three ārūpya-contemplations and three ārūpya-bhūmi-lokas)

Goal: PRATISAṂKHYĀ-NIRODHA of Three first levels of ĀRŪPYA-DHĀTU

AŚAIKṢA-MĀRGA Path of the Arhat

9th jñāna (kṣaya-jñāna)

10th jñāna (anutpāda-jñāna)

IX stage (Fourth ārūpya-contemplation) Goal: PRATISAṂKHYĀ-NIRODHA of last (4th) level of ĀRŪPYA-DHĀTU (or BHAVĀGRA)

SAṂBODHI (entlightenment)

SOPADHIŚEṢA-NIRVĀṆA (Nirvāṇa with residues) Successive prahāṇas (abandonments) of doubts (vicikitsā) and passions (anuśayas). Partial vimokṣas (liberations) and visaṃyogas (disjunctions)

NIRUPADHIŚEṢA-NIRVĀṆA (Nirvāṇa without residues) Total visaṃyoga (disjunction)

It must be noted that in spite of the tight continuity in which each *kṣānti* is linked with its corresponding *jñāna*, this is a sequence which follows up the content of the acts of knowledge to be pursued but does not necessarily and strictly constitute a temporal order. The fact that each *kṣānti* effects without intermediary (*ānantarya*) its corresponding *jñāna* does not preclude the possibility of the *kṣāntis* being practiced - temporally speaking - after one another, or several *kṣāntis* being practiced at the same time, temporally prior to the attainment of their matching *jñānas*. The "immediacy" (*ānantarya*) whereby each *kṣānti* is followed by its corresponding *jñāna* is a causal immediacy, not a temporal one. That means that each *kṣānti* will eventually produce its subsequent *jñāna* "without causal intermediary," regardless of whether other *kṣāntis* are also being practiced during the same period of time.

As a result of this it becomes apparent that the *kṣāntis* can by themselves - as acts of wholesome *karma* - achieve the extinction of impure *dharmas*, in this case being of course still "extinctions without the intervention of wisdom-knowledge." This, as frequently said, constitutes a particular kind of *apratisaṃkhyā-nirodha*. The exercise of the *kṣāntis* hence is able to produce the "obtainment" or "possession" of the *apratisaṃkhyā-nirodha* (cessation "without knowldege") of rebirths in levels of existence of the *kāma-dhātu* which are inferior to the level of the humans. It is in this way that the "Path of Seeing" (*darśana-mārga*) begins by "obstructing" the maturation of previously accumulated impure "seeds." Thus, the *kṣāntis* produce the avoidance of rebirth in hells, or in the animal levels, or in the level of the *pretas* (or beings subjected to the feelings of thirst and hunger, a lesser state of evil retribution above the hells and closer to the level of humans). For that matter the *kṣāntis* can go as far as "impeding" rebirth as a *pṛthagjana* (a human who still is an outsider to the Path) or even as an *uttarakuru* (the hightest karmic destination within the level of humans, as an inhabitant of *Uttarakuru* or the "Northern Continent").[39] An individual can reach this level of the *uttarakurus* just through the *kṣāntis* and without the proper acquisition of the *jñānas*. Thus, this level can be considered as prior to the *anāgamya*-level, i.e., the level of the "non-returners to the *kāma-dhātu*." In fact, the *kṣāntis* can bring about the state of *apratisaṃkhyā-nirodha* (extinction without the *jñānas*) of all the levels of the *srota-āpanna* (the one who "has entered the stream" of the Path or *āryas*) up to the level of the *sakṛd-āgāmin*, i.e., the "one who still has to return once" to the level of the humans,[40] which is said to be the highest level of the *kāma-dhātu*.

Furthermore, according to the *Kośa*, the *kṣāntis* might, under certain circumstances, bring about the *apratisaṃkhyā-nirodha* of some levels of the *rūpa-* and *ārūpya-dhātus*. The accumulation of meritorious "seeds" through the practice of the *kṣāntis* might be intense enough to produce the "skipping" of certain good destinations beyond the *kāma-dhātu*, such as the level of the *brahma-devas* who occupy the first region of the *rūpa-dhātu*, i.e., the *Brahma-loka*. Thus, thanks to his previous exertion (*pradhāna*) in the exercise of the *kṣāntis*, an individual who has attained the first seven *jñanas* and thus is to become an *anāgāmin* (non-returner to the *kāma-dhātu*) might - by virtue of such *kṣānti*-merits - caper his rebirth in the *Brahma-loka* and be reborn in the subsequent higher level of the *parīttābha-s* (or "radiant beings"). The *Kośa* goes so far as to mention the possibility of avoiding being reborn as an *asaṃjñisattva* in the higher levels of the *rūpa-dhātu* (world of form).[41] The *asaṃjñisattvas* are individuals who have been absorbed into a cataleptic state after reaching the highest states of "pure form" (*rūpa-dhātu*) through the effort of meditation and concentration. Such beings, when dying in such a state of unconsciousness (*asaṃjñisamāpatti*), are reborn - according to early Buddhist mythology - in a high region of the *rūpa-dhātu* where they still remain withdrawn into unconsciousness. As the *Brahma-loka* or region of the *brahma-devas* constitutes the inferior region at the base of the *rūpa-dhātu* (world of pure form)[42] the *asaṃjñisattva-bhūmiloka* (or *Bṛhatphala-loka*) belongs to the highest sphere of the same *dhatu*, just below the *Akaniṣṭha-loka* (sphere of "equanimous" beings).[43] Both stages, even if due to pure *dharmas* and wholesome *karma*, can delay faster progress within the Path. They may produce such delay for totally disparate reasons: the *Brahma-loka* because of the still high degree of attachment due to the exuberant use of the organs of sight and hearing, and to the mental activities of the "imaginative process" (*vitarka*) and "sustained thought" (*vicāra*)[44] as well as the presence of emotion of less than balanced elation and exultant joy (*saumanasya*, *saṃpraharṣa*). However, the *asaṃjñisattva* state (of unconsciousness) delays the final attainment of the last two *jñānas* (*kṣaya-* and *anutpāda-jñāna*) precisely because of the lack of the still necessary though highly purified state of consciousness needed to realize them. In point of fact, the *asaṃjñisattva* is supposed to "relapse" into the higher spheres of the *kāma-dhātu*.[45] Hence, the *ārya* who is advancing through the psycho-cosmic stages of the *bhāvanā-mārga* (path of contemplation) might get detained - at least temporarily - in the first level, or even "thrown back" from the penultimate level of the *rūpa-dhātu*: the first because of an excessive and still egotistic state of individual happiness, the last because of the *ārya's* relapse back into the *kāma-dhātu*. The proper *apratisaṃkhyā-nirodha* - in this case as "extinction" of pure *dharmas* - might therefore expedite the ascent through the *bhāvanā-mārga*, on the basis of previous accumulations of meritorious "seeds" in the practice of the *kṣāntis*, by impeding rebirth even in these *rūpa-dhātu* stages which can cause a delay in the progress.

The *Kośa* also advocates the further possibility of other particular *apratisaṃkhyā-nirodhas* (or extinctions "without knowledge") taking place in the ascent across the *rūpa-dhātu*. Thus, the organs of sexuality are already absent in the *Brahma-loka*,[46] whereas the organs of taste and smell are also relinquished in the second and third stages of the *rūpa-dhātu* which as cosmic levels are termed *Parīttābha-* and *Apramāṇābha-lokas* (realms of "limited" and "unlimited radiance") and *Abhāsvara-loka* (realm of "translucent beings"). In the fourth cosmic level of the *rūpā-dhātu* or *Śubhakṛtsna-loka* (realm of the "pure mind fixation") the touch organ is also relinquished,[47] and finally in the supreme level of the *rūpa-dhātu* or *Akaniṣṭha-loka* (realm of the equally young)[48] the organ of sight, even if not yet abandoned, is not exercised. In this level the sight-organ is exercised only inasmuch as the individual in the *Akaniṣṭha-loka* is still able to re-live its former experiences in the inferior levels of the *rūpa-dhātu*.[49] At any rate, the gradual loss and "abandonment" of these sexual and sensorial organs in the progress upward towards the *ārūpya-dhātu* is not due to acquisition of new knowledge. This is due to the fact that all these stages, as already explained, are attained under the sway of the eighth (8th) *jñāna* (*mārge'nvaya-jñāna*)[50] and entails only the contemplation of truths already acquired at the beginning of the *bhāvanā-mārga* as an *anāgāmin* or non-returner. Hence, the *Kośa* considers the abandonment of the sex and sense organs as *apratisaṃkhyā-nirodhas*. Such abandonments are therefore to be designated as *vihāṇis* (i.e., "riddances" produced by the *kṣāntis*) and not as *prahāṇas* ("riddances" produced by the *jñānas*). It is then to be understood that the exercise of the eight *kṣāntis* in the *ānantarya*-trail of the *darśana-mārga* already accumulates the merits which necessarily will attain the "extinction" and "riddance" of such lower bodily organs throughout the progress along the *bhāvanā-mārga* (or Path of Contemplation). The great extent and wide-ranging importance of the role played by the *apratisaṃkhyā-nirodha* in the progress along the Path to *nirvāṇa* can be gathered from all the above said. This carries a clear verdict by the *Vibhāṣās* and the *Kośa* against the shallow statement that "the *apratisaṃkhyā-nirodha* is of relatively slight importance."[51]

As for the role of the *pratisaṃkhyā-nirodha* (extinction through knowledge) it clearly shows from the above chart: the seven *jñānas* (knowledges) as acquired in the *vimukti-mārga* (second aspect of the *darśana-mārga*) produce the *prahāṇa* (abandonment), the *vimokṣa* (liberation), and the subsequent *visaṃyoga* (disjunction) from the superior levels of the *kāma-dhātu*, thus enabling the *ārya* to become an *anāgāmin*, i.e., a non-returning inhabitant of the *rūpa-dhātu*. The further exercise of the eighth (8th) *jñāna* as underlying the practice of the *bhāvanā-mārga* (Path of Contemplation) allows the *anāgāmin* to complete the "riddance" (or *prahāṇa*) of each one of the five levels of the *rūpa-dhātu* and of each one of the first three levels of the *ārūpya-dhātu*. When the *anāgāmin* reaches the ninth (9th) and tenth (10th) *jñānas* he becomes an *aśaikṣa* or *arhat* and, if reborn, he exists for a while in the highest level of the *ārūpya-dhātu*, namely, the *Bhavāgra-bhūmi*,[52] wherefrom - after the further realization of the two last *jñānas* - he obtains the final *pratisaṃkhyā-nirodha* of the last level of the *ārūpya-dhātu* (*Bhavāgra*) thus accomplishing total or "traceless" *nirvāṇa*.

The *vihāṇis* or "riddances" obtained by the different *apratisaṃkhyā-nirodhas* together with the subsequent *prahāṇas* or "riddances" produced through the gradual attainment of the *pratisaṃkhyā-nirodhas*, from level I to level XV of the *darśana-mārga*, and from level I to level VIII of the *anāgamya-mārga* (first part of the *bhāvanā-mārga*), bring about the "possession" of the *sopadhiśeṣa-nirvāṇa* or "*nirvāṇa* with residues." The final *prahāṇa* or *visaṃyoga* of the *Bhavāgra*-level (*arhat*-level) which is the result of the final *pratisaṃkhyā-nirodha* coincides with the possession of the *nirupadhiśeṣa-nirvāṇa* or "*nirvāṇa* without residues." With this last *pratisaṃkhyā-nirodha*, the final goal of the Path has been accomplished and the extinction of suffering and origination has taken place for the *ārya* who has exerted himself through such arduous stages.

As a completion of this chapter, a schematic description of each one of the nine stages of the *bhāvanā-mārga* and of the nine psycho-cosmic levels of existence which correspond to these stages of meditation and contemplation is in order.

Bhāvanā-mārga
(the Path of Contemplation)

As we already have said, the eighth (8th) *jñāna* signals the entrance in the Path of Meditation and Contemplation. With the eighth (8th) *jñāna* the way of judgment (*saṃtīraṇa*) and investigative search (*parimārgaṇāśaya*) which is proper to the *darśana-mārga* is superseded by stages of pure and "settled" contemplation.

It has been repeatedly suggested that there is - according to early Buddhist tradition - a correspondance between psychological states of contemplation reached by the mind of an individual who might still reside in the *kāma-dhātu*, and the cosmic levels of rebirth into which any individual might be reborn after he has achieved mastery in any of those stages of mental discipline within the *bhāvanā-mārga*. Therefore, the *bhāvanā-mārga*, which designates as a whole the total Path of Meditation and Contemplation, encompasses both a total of nine stages of phenomenological progress within the recess of the individual mind, and nine cosmic levels of existence into which anyone practicing the *bhāvanā-mārga* might be reborn in his progression toward *nirvāṇa*. Thus, the progression toward the final *visaṃyoga* (disjunction) can be realized both psychologically and cosmically. An *ārya* endowed with great capability of right exertion (*samyagvyāyāma*, *pradhāna*) might be able to climb up the ladder of the *rūpa* and *ārūpya-dhātus* in a purely mental way, thus accomplishing the *pratisaṃkhyā-nirodha* either of several or even of all the stages and levels of the two superior *dhātus* (world of "form," and "formless" world).

The implication seems to be that the ascent through the cosmic levels is not absolutely necessary and inevitable. However, in most of the cases an individual practicing the *bhāvanā-mārga* will master certain degrees of concentration or contemplation in this life (in the highest level of the *kāma-dhātu* as a human). If he dies at the point of such mastery, he will be reborn as an *anāgāmin* (non-returner) in the level corresponding to such a stage of merely mental mastery and attainment. Thus, the possibility of rebirth from the *kāma-dhātu* into any of the higher levels of the *rūpa*- and *ārūpya-dhātus* as an *anāgāmin* is perfectly admissible. The degree of mastery and application of the eighth (8th) *jñāna*, under whose sway he meditates and contemplates, will determine in which of the cosmic levels he will be reborn. Hence, there is no impossibility in the event of an *ārya* acquiring such a mastery of the last and final mental states of "formlessness" that he would not be reborn in any of the cosmic levels at all, not even those of the *ārūpya-dhātu* (formless world). It is then feasible, according to Buddhist tradition, to obtain final *visaṃyoga* (disjunction) from all the *dhātus* through mere ascent across the mental states of the *rūpa*- and *ārūpya* stages of concentration and contemplation. Later on we shall give a concordant and parallel definition of each one of the mental states as compared to each one of its matching and corresponding cosmic levels.

The mental stages of the *rūpa-dhātu* are attained by five *rūpa-aikāgryas* of "form-concentrations" corresponding to five possible levels of cosmic rebirth or *rūpa-lokas* ("form-locations"). The mental stages or trances (*samādhis*) of the *ārūpya-dhātu* are in their turn attained through four *ārūpya-dhyānas* or "formless contemplations," each one of them corresponding to four *ārūpya-bhūmis* or "formless levels of existence" as possible cosmic planes of "reward-birth" for the thusly advanced *ārya* or *anāgāmin*.

The entrance in the *rūpa-aikāgryas* (form-concentrations) demands a preliminary effort on the part of the *śaikṣa* (or disciple) which is called the *kṛtsna*- (Pāli: *kasiṇa*-) practices. *Kṛtsna* (*kasiṇa*) means "totality" or "completeness," and is the designation given to the totality of mental absorption (*samādhi*) sought by the *śaikṣa* in his effort to develop the capability of concentration. For that purpose he uses the well known *maṇḍalas* or circles made of different materials and exhibiting - most of the time - a particular color. Other figures such as triangles, squares, rhombuses, etc., are also acceptable. A wide variety of *kṛtsna*- (*kasiṇa*-) *maṇḍalas* is suggested by the commentarial literature, especially the two *Maggas* (*Visuddhi*- and *Vimuttimagga*).[53] One of the most popular *kasiṇa-maṇḍalas* used for this preparative purpose (as conducive to the proper attainment of the *rūpa-aikāgryas* or *rūpa-samādhis*, i.e., stages of "form-concentration") is the so-called earth-*kasiṇa*. In this case the beginner makes a circle out of clay on the ground, in the quiet place where he intends to meditate. Such is the way, as an example, suggested by the *Vimuttimagga*:

> If a yogin desires to make a maṇḍala on the ground, let him at first select a calm place in the monastery, or a cave, or a place under a tree, or a deserted, covered place unlit by the sun, or a place on an unused road. In all such places, let him keep a distance of one fathom, sweep the place clean and make it smooth. In such places let him, with clay of the colour of dawn, prepare the ground in order to cause the arising of the sign. Taking a moderate quantity in a vessel, let him carefully mix it with water and remove grass, roots and dirt from it. With the edge of a cloth let him remove any dirt that may be on the swept place. Let him screen the sitting place and exclude the light, and make a couch of meditation. Let him make a circle according to rule, neither too near nor too far. Let the circle be flat and full and without markings. After that let watery

> clay unmixed with any other colour or unmixed with special colour be applied. When it is dry it should be edged with another colour. It may be of the size of a round rice-sifter, a metal gong and may be circular, rectangular, triangular or square. Thus it should be understood.[54]

The *maṇḍalas* can be also made of colored circles to hang on the wall. The beginner is supposed to gaze at such *maṇḍalas* for a period of time that increases in length according to progress in the exercise. The color-*maṇḍalas* or color-*kasiṇas* are always of one particular color, such as the red-*kasiṇa*, the yellow-*kasiṇa* or the white-*kasiṇa*, etc. After the disciple obtains greater skill in concentrating his sight upon the clear image of the earth- or color-*kasiṇa*, he will be able to stand for hours in his quiet, gazing-position. After a long period of gazing he will close his eyes, with an "after-image" replacing in darkness the real or external vision of the *kasiṇa-maṇḍala* or *kasiṇa*-triangle, etc. This "after-image" will be retained after he has closed his eyes for a length of time which will be proportional to the time he spent in actually gazing at the external *maṇḍala*. The longer the actual gazing, the longer this "after-image" will remain in his closed-eyes-vision. Consequently, he will increase the time of the gazing in order to intensify further and to prolong the presence of the "after-image." Proportionally to the gazing and closed-eye-concentration on the "after-image" he will also increase the size of the *kasiṇa*-figure, thus also expanding the size of the "after-image." In the effort towards expansion within his concentrative state, the disciple will lose track of the color and material aspect of the *kasiṇa*, whereby the object of concentration will idealize itself and become more abstract and purer. The object of concentration still will be, nevertheless, a circle or any other suitable "form" as previously chosen. The figure of the "after-image" will thus correspond to the geometrical figure of the selected *kasiṇa*.

The first material or sensorial "after-image" that is subsequent to the prolonged gazing of the *kasiṇa* is called (in Pāli) *uggaha-nimitta* or "grasped original sign."[55] The second quasi-dematerialized form of the "after-image" is called *patibhāga-nimitta* or "counterpart-sign."[56] After this "second reflex" image or "counterpart image" has been obtained, the Buddhist yogi might begin to experience great elation and an intense sense of joy, followed later on by a quiet and happy state of blissful calmness. These are signs that he is entering in the proper states of rūpa-concentration or aikāgrya-stages. As the disciple applies himself to the production of the patibhāga-nimitta (abstract form of concentration) he still is conditioned by two particular acts of the mind, namely the functions called vitarka and vicāra. Both functions of vitarka and vicāra are phenomenologically more primordial and basic than the function of vikalpa or "discursive thought" which is still proper to the darśana-mārga, and which, as said, is conditioned by saṃtīraṇa (scrutiny, judgment) and parimārgaṇa (search, investigation). In the initial stages of rūpa-concentration, the function of vikalpa in both of its forms, namely, saṃtīraṇa and parimārgaṇa, is gone. The function of vitarka and vicāra, however, are still present in such inital stages of the rūpa-meditation. Both vitarka and vicāra seem to imply the function designated by Kant as the synthesis of apprehension proximately based on the "schemata" of the imagination.[57] Through vitarka the disciple is still actively involved in the effort of "applying" his attention to the imaginative presence of the purified "after-image" (either as a circle, or as a triangle, square, etc.). Thus vitarka has been translated often as "applied thought," whereas vicāra is a finer state of the mind as this settles in the sustained contemplation of the "pure form" or dematerialized after-image. Hence vicāra is mostly translated as "sustained thought." Vitarka requires an effort of attention towards the "after-image" so as not to drop it from the "mental" sight. Vicāra, however, quietly and effortlessly settles in the mental possession of the "purified after-image" (patibhāga-nimitta). It seems as though the vitarka function involves an applied move of the will (cetanā-viśeṣa, cetanāvṛtti), whereas vicāra does not.[58] When vicāra or "sustained thought" (mental vision) of the purified after-image is attained, the strong emotion of overjoy and elation (prīti-saumanasya)[59] overpowers the practitioner until a more balanced state of calm bliss (sukha, śānta) brings this overjoy to subsidence. At the end, the mental vision of the after-sign is only accompanied by *upekṣā* (Pāli: *upekkhā*, *upekkā*) or perfect and serene "equanimity."

In view of this explanation there are five mental factors intervening in the process of the *rūpa-aikāgryas* or "pure form-concentrations." They can be listed in the following way:

I	II	III	IV	V
VITARKA	VICĀRA	PRĪTI	SUKHA	UPEKṢĀ
Applied thought	Sustained thought	Exultant joy	Calm bliss	Perfect equanimity

The progress upwards through the levels and stages of the *rūpa-dhātu* will then consist in the *prahāṇa* (riddance or abandonment) of each one of the first four factors successively until only a pure state of *upekṣā* (equanimity) remains in the vision of the "purified after-image." By dropping in succession each one of components in the sequence established above, a total of five stages is obtained:

1st stage: *vitarka-vicāra-prīti-sukha-aikāgrya*
2nd stage: *vicāra-prīti-sukha-aikāgrya*
3rd stage: *prīti-sukha-aikāgrya*
4th stage: *sukha-aikāgrya*
5th stage: *upekṣā-aikāgrya*[60]

When the disciple commands the state of pure *upekṣā* (serenity, equanimity) at the peak of "pure-form concentration" (*rūpa-aikāgrya*) then he is able to go into this state directly without the further intervention of the *vitarka-vicāra* process and skipping the emotions of exultation (*prīti*) and even blissful calmness (*sukha*, *śānta*). At this point either of the two following events might occur: either the Buddhist *yogi* loses track of the "pure-form" (purified "after-image") and thereby enters into a cataleptic state of total unconsciousness (*asaṃjñi-samāpatti*),[61] or his awareness increases in intensity, with an accompanying sense of expansion *ad infinitum* of the pure geometrical "form" which still remains the object of his concentration. If the second happens, then the "form" will eventually diffuse totally into the experience of an awareness of unlimited space (Skt. *ākāśānantyāyatana*; Pāli: *ākāsānañcāyatana*). The achievement of this *samādhi* (state of concentration or absorption) signals the abandonment of the realm of "pure form" (*rūpa-dhātu*) and constitutes the mental entrance into the realm of "formlessness" (*ārūpya-dhātu*).[62] As the *yogi* continues his process of "formless" and expansive awareness, his *samādhi* (or state of concentration) loses its "spatial" character; i.e., the sense of objective three-dimensionality vanishes and a state follows where only the *yogi*'s awareness in its unlimited indetermination remains. Thus the second stage of "formless" contemplation is reached as the state of "infinite consciousness" (*vijñānānantyāyatana*, Pāli: *viññānānañcāyatana*). A further step will consist in the *prahāṇa* (abandonment) of the sense of infinite consciousness as a positive mental energy experiencing itself in its unrestricted and unimpeded expansion *ad infinitum*, and in its place the experience of the negative vacuity or total absence of "content" entailed by the blank indetermination of this very expansion is established. This stage represents the top of the scale of the *anāgamin*, or the end-terminal in the *anāgamya-mārga*, i.e., the end to the first phase of the *bhāvanā-mārga* (Path of Contemplation). After this state of "experience of infinite nothingness" begins to subside, the Buddhist *yogi* might be able to bring about a particular mental state characterized by the tenuity of the abiding awareness, but still pervaded by the purest intention of the will (*cetanā*). This state is said to constitute the very platform for the realization of the last two *jñānas*, the two "knowledges" which occur in immediate succession and which transform the *yogi* into an *aśaikṣa* or *arhat*. These two *jñānas* were already mentioned above as:

a) *kṣaya-jñāna* (knowledge of destruction) = the knowledge whereby the *arhat* knows that all *upadhis* (adjuncts or residues of *karma*) have been destroyed and exhausted.

b) *anutpāda-jñāna* (knowledge of no further origination) = the knowledge whereby the *arhat* knows that he is no longer to be reborn in any level of individual existence.[63]

The acquisition of these two "knowledges" within the state of what we could call "tenuous awareness in the purest will-intentionality" constitutes the last and shortest track of the Path as a whole, and of the *bhāvanā-mārga* in particular. This last trail of the Path is called, as indicated in the above charts, the *aśaikṣa-mārga*. This particular state of tenuous consciousness, within which this last milestone of the Path is reached, is termed *naivasaṃjñānāsaṃjñā-āyatana* (Pāli: *nevasaññā-nāsaññā-āyatana*), i.e the "state of neither perception nor non-perception."[64] Many authors refer to this state as a semi-cataleptic state taking place in the very limit of consciousness. That it is a tenuous stage of awareness is rather obvious. The fact, however, that the two final and most important *jñānas* have to take place within this state does not favor the interpretation that this stage represents a mental state of torpor of slumber. In point of fact the indication that this final *samādhi* consists in "neither perception nor non-perception" might refer to the "ineffability" and "sublimity" of this state, rather than to its alleged "twilight" nature or semi-sleepness. Its tenuous character, then, might be understood in terms of its objective or *noematic* content, and not in terms of its subjective or *noetic* degree of activity. It represents the very last and hence extremely thin thread of individual existence, where the intentionality of the will is directed to the slim nature of the karmic residue still remaining in the *citta* or "cumulative" mind of the *yogi*. It is only in reference to the tenuity of the object of the will's intentionality that this state of awareness might be considered as extremely tenuous and feeble. This, however, does not preclude the possibility of this experience constituting a mighty and powerful state from the *noetic* point of view, i.e., from the point of view of the mental energy put out by the exertion of the mind. It is only on account of the *noetic* (from the point of view of the subjective function) extraordinary intensity - if not on account of the *noematic* or content-wise tenuity of objectivity - that this state is said to end up, by exhaustion, in a cataleptic state similar to the one mentioned above as taking place at the top of the *rūpa-aikāgrya* (form-concentration) scale.[65] This state of total unconsciousness follows only if the *yogi* fails to bring about the two last knowledges or *jñānas*; for when these occur the *arhat* has become a full-fledged *Buddha* and his entrance into total *nirvāṇa* is imminent. The state of total unconsciousness - similarly to the case of the last *rūpa*-concentration - is due rather to the failure to take the further step in the realization of the last of the *ārūpya*-stages. Whilst the state of unconsciousness following the *upekṣā-aikāgrya* (last *rūpa*-concentration) "with equanimity") was called *asaṃjñisamāpatti* (non-perception attainment), the state of unconsciousness following the "tenuous awareness" of the last *ārūpya*-stage is termed *sarvasaṃjñāvedayita-nirodha* or "extinction of all perception and sensation."

All the stages described above are considered as mental states phenomenologically presenting to the mind the different levels of both the *rūpa*- and *ārūpya-dhātus*. As it has been often suggested, these mental states are matched by corresponding levels of cosmic existence. Any *anāgāmin* ("non-returner" to the *kāma-dhātu*) who, at the point of his death, has mastered a certain degree of such mental stages is thought to be reborn in the corresponding cosmic level of either the *rūpa*- or the *ārūpya-dhātus*. These *dhātus*, when considered as cosmic spheres of existence, are called *lokas* or also *bhūmis* (locations, "earths," cosmic planes). It is to be emphasized that the *anāgāmin* who has been reborn in any of these cosmic planes is a "non-returner" only in reference to the *kāma-loka*, but not in reference to the stages of the *rūpa*- or *ārūpya-lokas*. His "non-returning" to the level of the humans will not preclude the possibility of "relapse" (*vinivartanīya* = backsliding) from one level of the superior *rūpa*- and *ārūpya-bhūmis* into the inferior ones. The *anāgāmin* or "non-returner to the *kāma-dhātu*" has overcome the *kāma-dhātu* by the obtention of the first seven *jñānas*. However, his ascension through the *rūpa* and *ārūpya* spheres is due only to his contemplation of the truths as presented to him by the eighth (8th) *jñāna*. No new *jñānas* are developed throughout this ascension until he reaches the last stage of the *ārūpya-dhātu*. Therefore the *pratisaṃkhyā-nirodha* or definitive abandonment (*prahāṇa*) of each one of the *rūpa*- and *ārūpya-bhūmis* has to be attained through the sustained contemplation of the nature of the spheres (*bhūmi-lokas*) themselves as basic states of consciousness. Thus the relaxing or weakening of the intensity in the contemplation of the very nature of such *bhūmi-lokas* might bring about the relapse into an inferior *bhūmi*, without this entailing that one has lost track of the very knowledge given to him by the eighth (8th) *jñāna*, which is the "knowledge of the Path as it applies to the *rūpa-* and *ārūpya-dhātus*" (*mārge'nvaya-jñāna*).[66] The Path "as it applies to the *rūpa-* and *ārūpya-dhātus*" is the Path of Contemplation as *subjective activity, regardless of the object of contemplation*. The subjective activity of contemplation in the *bhāvanā-mārga* remains the same throughout stages I to VIII. Only the object of contemplation changes hand in hand with the different natures of the *bhūmis* from I to VIII (five *rūpa-* and three *ārūpya-bhūmis*). As long as the last two *jñānas* are not acquired, the "relapse" from the last *ārūpya-bhūmi* (stage IX) to the lower *bhūmis* is also possible. Thus the advance through stages I to VIII of the *anāgamya-mārga* is to be secured by holding fast to the objects of contemplation, as these change from sphere to sphere. The final step from the last (IX) *bhūmi* to *nirvāṇa* can only be secured by the obtention of the last two *jñānas* whereby the final *visaṃyoga* (disjunction) from all remaining threads of individual existence takes place.

It must be taken into account that the ascent through the mental stages and/or the cosmic spheres of the *rūpa-dhātu* has as proximate goal the elimination of the material *upadhis* (karmic "adjuncts" or residual "seeds") accumulated in the form of *avijñapti-rūpa*. As the *avijñapti-rūpa* (karmic accumulations from "verbal" and "corporeal" *karma*) is being diminished and "thinned away," the bodies of rebirth through the *rūpa*-spheres become more and more subtle. In the *upekṣā-* (equanimity) state of mind proper to stage V, the *avijñapti-rūpa* is exhausted, the embodiment of the mind by the *rūpa-skandha* is abandoned, and one is reborn in the immaterial (*arūpa*) realms of the *ārūpya-dhātu*.[67] Thus the proximate scope of the *ārūpya*-stages from VI to IX (*ārūpyāvacara-bhūmis*) is the elimination of the mental karmic residues (*manokarma-bījas*) accumulated in the *citta* or cumulative aspect of the mind (*manas*) as constituted by the *vijñāna-skandha*. The following pages will offer, as promised, a concordant summary of the mental stages (*aikāgryas*, *dhyānas*, *samādhis*) with their corresponding and matching cosmic spheres (*bhūmi-lokas*):

BHĀVANĀ-MĀRGA
(Path of Meditation and Contemplation)

A) *anāgamya-mārga* or Path of the Non-returner. Progression under the sway of the eighth *jñāna* (*mārge'nvaya-jñāna*):

RŪPĀVACARA-BHŪMIS
(Stages of subtle materiality and of "pure form")

Proximate goal: elimination of material *upadhis* (verbal and bodily karmic residues accumulated as *avijñapti-rūpa*

Rūpa-aikāgryas (form-concentrations) and *rūpa-dhyānas* (form-contemplations)	*Bhūmi-lokas* of *Rūpa-dhātu* (cosmic planes or cosmic spheres of rebirth)
Mental states of pure form	Worlds of pure form (beings with subtle embodiments or *rūpāvacaradevas*). Although endowed with subtle bodies, the beings of these spheres are still compounded by all five *skandhas*.
I. *VITARKA-VICĀRA-PRĪTI-SUKHA-AIKĀGRYA*: concentration with applied-thought, sustained-thought, exultant joy and calm bliss (the meditator progresses from one element into another throughout the fourfold sequence).	I. *BRAHMA-LOKA* Sphere of *Brahmās*: retribution of beings endowed with the contemplative functions described in the first *aikāgrya*. Contains three subspheres or domains: 1. *Brahma-pāriṣadya* or "assembly of Brahmās." 2. *Brahma-purohita-devas* or "attendants of *Mahābrahmā*." 3. Domain of the *Mahābrahmā* or "supreme" Brahmā.

II.	*VICĀRA-PRĪTI-SUKHA-AIKĀGRYA*: concentration with sustained-thought, exultant joy and calm bliss (progression through the threefold sequence).	II.	*PARĪTTĀBHA-& APRAMĀṆĀBHA-LOKAS* Spheres of "limited radiance" beings (*parīttābha*) and "infinite radiance" beings (*apramāṇābha*): Retribution of beings endowed with the mental functions described in the second *aikāgrya*.
III.	*PRĪTI-SUKHA-AIKĀGRYA*: concentration which begins with exultant joy and ends in calm bliss (progression through a twofold sequence).	III.	*ĀBHĀSVARA-LOKA* Sphere of "translucent" or "transparant" beings (*ābhāsvara*): Retribution of beings endowed with the mental functions proper to the third *aikāgrya*.
IV.	*SUKHA-AIKĀGRYA*: concentration upon a pure form accompanied of calm bliss	IV.	*ŚUBHAKṚTSNA-LOKA* Sphere of beings of "pure mind fixation" (*śubhakṛtsna*): Retribution of beings endowed with the mental state of calm bliss in the contemplation of pure forms.
V.	*UPEKṢĀ-AIKĀGRYA* concentration upon a pure form accompanied by the sense of perfect equanimity. Failure to hold fast to the *upekṣā*- (equanimity) state or to induce the mental stages of "infinite space" (first stage of the *ārūpya-dhātu*) brings about the *asaṃjñi-samāpatti* or "unconscious concentration."	V.	Two main levels of rebirth: 1. *BṚHATPHALA-LOKA* Sphere of rebirth for the *asaṃjñisattvas* or "unconscious beings." They are born conscious but their consciousness is soon suspended until their death, at which point they recover it briefly. They relapse into the higher levels of the *kāma-dhātu*. Their mental state corresponds to the attainment of the *asaṃjñi-samāpatti* ("unconscious concentration") They are the only sentient beings who - being "relapsers" into the *kāma-dhātu* - enter the *rūpa-bhūmi-lokas* without having become *anāgāmins* (non-returners).

2. AKANIṢṬHA-LOKA
Sphere of the *śuddhāvāsa-kāyikadevas* or "pure abode bodily gods" who stay "equally young" (*akaniṣṭha*). It is the highest heaven in the *rūpa-dhātu* and the last level of the embodied (*kāyika*) beings. The *Akaniṣṭha* level constitutes the retribution for individuals who persevere until their death in the state of *upekṣā-samādhi*. There is no aging process in this realm.

ĀRŪPYĀVACARA-BHŪMIS

(Stages of immateriality and "formlessness")

Proximate goal: elimination of mental *upadhis* (mental karmic residues) accumulated in *citta* (cumulative mind).

ĀRŪPYA-DHYĀNAS (contemplations) and *ārūpya-samāpattis*.	BHŪMI-LOKAS (cosmic planes) of *ārūpya-dhātu*.
Mental states of "non-form"	"Form-less" planes of existence or "immaterial worlds." (Beings in these planes are compounded only by the mental *saṃskāra-skandha* and *vijñāna-skandha* as *arūpāvacara-devas*).
I. ĀKĀŚĀNANTYĀYATANA: Stage of infinity of space. Attainment of the *ākāśānantyā-samāpatti* or concentration having as object the "infinity of space."	I. ĀKĀŚĀNANTYĀYATANA-LOKA Sphere of the beings retributed for their attainment of the *ākāśānantyā-samāpatti*
II. VIJÑĀNĀNANTYĀYATANA: Stage of infinity of consciousness. Attainment of the *vijñānānantyā-samāpatti* or concentration having as object the "infinity of consciousness."	II. VIJÑĀNĀNANTYĀYATANA-LOKA Sphere of beings retributed for their attaintment of the *vijñānānantyā-samāpatti*

III. *ĀKIṂCANYĀYATANA*: Stage of infinity of nothingness. Attainment of the *ākiṃcanyā-samāpatti* or concentration having as object the "infinity of nothingness "	III. *ĀKIṂCANYĀYATANA-LOKA* Sphere of beings retributed for their attaintment of the *ākiṃcanyā-samāpatti*

B) *Aśaikṣa-mārga* or Path of the *Arhat*. Progression to the ninth and tenth *jñānas* (*kṣaya-* and *anutpāda-jñāna*) as these constitute *bodhi* (enlightenment):

IV. *NAIVASAṂJÑĀNĀSAṂJÑĀ-ĀYATANA*: Stage of neither perception nor non-perception. Mental stage characterized by an extremely tenuous object of awareness and by pure *cetanā* or pure act of will in reference to the attainment of the last two *jñānas*. The tenuous objectivity of this state of thin awareness does not preclude the givenness of great subjective (noetic) energy (*vīrya*) in the exercise of pure *cetanā* (will to know). Failure to obtain the two last *jñānas* induces the total state of unconsciousness termed as:	IV. *BHAVĀGRA-LOKA* Highest and last sphere of individual existence in the *ārūpya-dhātu*. Retributive rebirth level for the *āryas* who have attained mastery of the *naivasaṃjñānāsaṃjñā-āyatana* state of consciousness. Beings in this level are just intent through pure *cetanā* on the attainment of the last two *jñānas*.
Sarvasaṃjñāvedayita-nirodha: "halting to all perception and sensation." This state of unconsciousness - contrary to the *asaṃjñi-samāpatti* in the last level of the *rūpa-dhātu* - has no corresponding *bhūmi* or cosmic plane of rebirth.	After attaining the last *jñānas*, the *arhat* reaches the:

C) End of the *mārga* (Path):

Ninth *jñāna*: *kṣaya-jñāna* (the *arhat* knows that the goal of the Path has been accomplished and that all karmic residues - both material and mental - of individual existence have been exhausted)

↓

Tenth *jñāna*: *anutpāda-jñāna* (the *arhat* knows that he is no longer to be reborn)

BODHI (enlightenment) → SAMYAKTVA (absolute perfection) → NIRUPADHIŚEṢANIRVĀṆA (*nirvāṇa* without residues)

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Conclusion

In the Mahā-parinibbāna-sutta (Dīgha-nikāya, XVI) the following account of the passing away of Gautama Buddha is given:

> The Blessed One addressed the brethren and said: Behold, now, brethren, I exhort you: Decay is inherent in all elements of existence! Work out your emancipation with diligence!
>
> These were the last words of the Tathāgata. Then the Blessed One entered into the first stage of the (rūpa-) meditation. And rising out of the first (rūpa-) stage he passed into the second. And rising out of the second (rūpa-) stage he passed into the third. And rising out of the third (rūpa-) stage he passed into the fourth. And rising out of the fourth (rūpa-) stage (of total equanimity) he entered into the (ārūpya-) stage in which the infinity of space is alone present. And passing out of the mere awareness of the infinity of consciousness he entered into the (ārūpya-) state in which the infinity of consciousness is alone present. And passing out of the mere awarenes of the infinity of consciousness he entered into the (ārūpya-) state in which nothing at all is present. And passing out of the awareness of nothing at all he entered into the (ārūpya-) state of neither perception nor non-perception. And passing out of the state of neither perception nor non-perception he fell into the state in which there is total lack of perception and sensation.
>
> Then the venerable Ānanda said to the venerable Anurudha: O Lord Anurudha, the Blessed One has attained parinibbāna (perfect nirvāṇa)!
>
> No, brother Ānanda, the Blessed One has not yet attained parinibbāna. The Blessed One has only entered the state in which

> there is total lack of perception and sensation.
>
> Then the Blessed One, passing out of the state in which there is total lack of perception and sensation, entered back into the state of neither perception nor non-perception. And receding from the state of neither perception nor non-perception he entered back into the state of awareness of nothing. And receding from the state of awareness of nothing he entered back into the state of awareness of infinity of consciousness. And receding from the state of awareness of infinity of consciousness he entered back into the state of awareness of infinity of space. And receding from the mere awareness of infinity of space he entered back into the fourth (rūpa-) state (of equanimity). And receding from the fourth he entered back into the third (rūpa-) stage. And receding from the third he entered back into the second (rūpa-) stage. And receding from the second he entered back into the first (rūpa-) stage. And advancing from the first he entered again into the second (rūpa-) stage. And advancing from the second he entered again into the third (rūpa-) stage. And advancing from the third stage he entered again into the fourth (rūpa-) stage (of equanimity). And passing out from the fourth stage (of equanimity) he immediately (expired and) attained parinibbāna.
> (Mahā-parinibbāna-sutta, VI, 10-13.

This passage represents perhaps one of the earliest canonical references to the rūpa- and ārūpya-stages of the bhāvanā-mārga (Path of Contemplation) as expounded by the non-canonical, commentarial sources. However, in the light of the same commentarial literature, the above passage strikes one as highly enigmatic. The riddle affects two important issues of the passage. First is the particular order in which the Buddha is said to have gone through all the rūpa- and ārūpya-stages as the final preparation for his death as subsequent attainment of parinibbāna (complete nirvāṇa). Why did not the Buddha enter nirvāṇa right after the highest stage of the *ārūpya*-levels in which the two last and final *jñānas* are achieved? What was the meaning of his rising through all nine stages from the two first *rūpa-aikāgrya*-s of *vitarka* and *vicāra* ("applied" and "sustained" thought) to the highest "formless" state, and then back step by step to the very bottom, to climb again gradually the *rūpa*-scale up to the *upekṣā*- (equanimity) top-stage to the *rūpa-dhyānas*? Why did this "equanimity" stage become the door of his entry into complete *nirvāṇa* - instead of the fourth *ārūpya*-stage which is the proper stage of the *arhat*?

This passage poses obvious problems to the commentarial structure of the *bhāvanā-mārga* (Path of Contemplation). Our attempt to offer a solution to this perplexing account will open the way to a second, no less perplexing question: What is *nirvāṇa* in the mind of the early Buddhist philosophers? Conceding its inherent ineffability, can *nirvāṇa* be understood as a *positive* state and not as a mere annihilation of existence? In other words, does the *Hīnayāna* metaphysics, as propounded by the *Abhidharma* literature, allow for a *positive* interpretation of the state of *nirvāṇa*?

As for the first issue in regard to the sequence followed by the Buddha prior to his attainment of *nirvāṇa*: It is obvious that the *Mahā-parinibbāna-sutta* does not imply that the Buddha entered the stages of the *bhāvanā-mārga* for the first time during the moments which immediately preceded his demise. The records maintain that Śākyamuni had exercised himself in such practices prior to his realization under the *bodhi*-tree. His final realization took place - according to tradition - at Bodh Gayā (*ca*. 528 BC), i.e., when he was just thiry-five years of age. He died ca. 483 BC at the age of eighty. It is to be assumed that at the time of his enlightenment the Buddha had already attained all the *kṣāntis* and *jñānas* which are essential parts of the Path. Thus he did not have to attain the last two *jñānas* (*kṣaya*- and *anutpāda-jñāna*) - which according to the *Maggas* and the *Kośa* are constitutive of enlightenment - at the point of his death. If the last two *jñānas* are constitutive of enlightenment, then these two *jñānas* were acquired already under the *bodhi*-tree at Gayā (or *Gayānagarī*). *This provides the basis for the Mahāyāna* emphasis on the fact that enlightenment is not necessarily followed by the complete extinction of individuality which is equated with *nirupadhiśeṣa-nirvāṇa* or "*nirvāṇa* without residues." If this is the case, were all the *upadhis* (karmic residues) "exhausted" by Śākyamuni under the *bodhi*-tree? If yes, then why and how did he keep living as an individual for another forty-five years of worldly existence? If not all of the *upadhis* were then abandoned at Bodh Gayā, which ones were then consumed in Kuśinagara (where he supposedly expired)?

Our previous treatment of the *bhāvanā-mārga* - as involving the five *rūpa-dhyānas* and four *ārūpya-samādhis* - might afford some possible answers to the above questions. It was said that the *rūpa-bhūmis* were stages of both meditative and psycho-cosmic advancement towards the "disjunction" (*visaṃyoga*) from the gross material plains of existence, ascending through levels of decreasing coarseness and increasing subtlety. The *rūpa*-stages have as their proximate goal the *visaṃyoga* from the factors of materiality (*rūpa-skandha*). To attain this goal all the *upadhis* constituted by physical (both verbal and bodily) *karma* have to be extinguished. Thus the exhaustion of the material *upadhis* (*vācika*- and *kāyika-karma-bījas*)stored as *avijñapti-rūpa* is the proximate scope of the *rūpa-bhūmis*.

The *ārūpya*-stages, however, are directed toward the "exhaustion" of all the mental *upadhis* (*mano-karma-bījas*) stored in the *vijñāna-dharma* as the mind (*manas*) in its "cumulative" role (*citta*). Hence it can be said that Śākyamuni did really "exhaust" all the material and mental *upadhis* when he attained *bodhi* (enlightenment) at the age of thirty-five, inasmuch as such *upadhis* were impediments to the purest exercise of mercy and compassion which he chose to perform during the forty-five years of his further existence. It therefore seems thinkable that a continuing accumulation of wholesome material *upadhis* (as "unsoiled" *avijñapti-rūpa*) during those forty-five years was well in place. This would have been due to the fact that the Buddha exerted himself both "verbally" and "bodily" for the sake of the enlightenment of others in the foundation of the *saṃgha* (community). Did this accumulation of pure, unsoiled, material *upadhis* (as wholesome *avijñapti-rūpa*) involve a parallel accumulation of mental karmic "seeds" in his *citta*? It would be congruous to assert that after his enlightenment the Buddha's mind remained undivided and single-intentioned. One could say that his thought, in a perfact way, held fast to the last two *jñānas*, as these were continuously "exhausting" all mental *upadhis* (mental *bījas*, *vāsanās*), these being released by his active mind (*manas*) as he was intentionally involved in the "verbal" and "corporeal" exertion of compassion (*karuṇā*). However, his material *upadhis* (as "unsoiled" *avijñapti*) were absolutely essential to the continuation of his corporeal presence in the level of the *kāma-dhātu* "for the sake of others." Thus his exertion in "verbal" and "corporeal" *karma* of the purest kind was the only basis of his continued existence for forty-five years after his enlightenment. The inertia of the material *upadhis* had to continue past the extinction of his mental *upadhis*. Hence, when his final moment arrived, Śākyamuni re-enacted and undertook his final trip along the *bhāvanā-mārga* (Path of Contemplation) as an immediate preparation for his total *nirvāṇa*. When he reached the highest *ārūpya*-state he found no mental *upadhis* to "get rid of" in his long purified *citta*. Returning all the way down the scale, he started anew from the first *rūpa-bhūmi*, detaining himself in each one of the *rūpa*-stages in order to attain the final *prahāṇa* (abandonment) from all the material *upadhis* of his "verbal" and "corporeal" exertion. In the sublime state of "total equanimity" (*upekṣā-aikāgrya* = fourth *rūpa-bhūmi*) all his material karmic *upadhis* were extinguished like the fire extinguishes itself from lack of fuel. As the last traces of his *avijñapti-rūpa* disappeared both his corporeal demise and his total *visaṃyoga* (disjunction) took place. In this manner Śākyamuni paved the way for the pervasive *Mahāyāna* notion of the *bodhisattva*, i.e., the "enlightened, although still Buddha-to-be sentient being," who for the sake of others renounces final *nirvāṇa* until he has secured the emancipation of others.

But a further perplexing question about the very nature of this complete *nirvāṇa* still haunts the student of early Buddhism. The issue is not about the ineffability of the state of *nirvāṇa*, but about the congruence of its positive nature, affirmed by the scriptures and by the commentaries.[1] That *nirvāṇa* (from the root *va* = blow, kindle; thus *nir-vāṇa* = "no-blowing") is itself a negative term is obvious. But *nirvāṇa* cannot be thought of as mere annihilation. If the annihilation "plain and simple" of the individual being were the intrinsic nature of *nirvāṇa*, then the state of *sarva-saṃjñā-vedayita-nirodha* (extinction of all perception and sensation) would entail its total mental realization. But both the canonical and commentarial literature deny a cosmic correspondence (*bhūmi-loka*) to this state of mental catalepsis, hence proving that *nirvāṇa* cannot be equated with a state of absolute "non-perception." The fact that the last two *jñānas* (as constituting enlightenment) take place in a state of "neither perception nor non-perception" (*naivasaṃjñānāsaṃjñā*) brings this paradoxical and also undefinable state closer to the conception of a *nirvāṇa* which is the *samyaktva* (ultimate "Perfection") and *summum bonum*.

How is *nirvāṇa* then possible as a positive state which is "possessed?" In view of existence as made up of *saṃskṛta-* (conditioned), momentary, self-extinguishing *dharmas*, what is relinquished by the individual that becomes de-individualized into the possession of *nirvāṇa*? In other words, what is the individual ground for this "possession" of the supra-individual? Or what is it that "bridges" what is radically *impermanent and "momentary"* with what is absolutely *permanent and eternal*? If all the elements that compound the individual - namely the five *skandhas* - have to be nihilated and extinguished in order to attain *nirvāṇa*, then what is it that attains *nirvāṇa*? How is *nirvāṇa* a "possession" at all?

Within the *Sarvāstivāda*'s context the possibility of answering these questions might reside in the givenness of an abiding state of potentiality wherein a latent level of "past" and "future" *dharmas* exists. But as flowing sets of the *dharmas* are "actualized" *for one moment* from the state of latent potentiality, to be subsequently extinguished from the present and thus returned to such a latent state, do any of the "potential" *dharmas* (*svabhāva-dharmas*) have the virtuality for eternal actualization? Is the *vijñāna-dharma* (as the mental *dharma* carrying "knowledge") the basis for such eternal actualization? Does, then, the "momentary" flash of the purest act of *vijñāna* - as this carries the final acts of wisdom-knowledge - become eternally present to itself by "entering" into such a state of perpetual actualization? In summary: Are the *rūpa-dharmas* in their interactions with the *vijñāna-dharma* (as functional *vedanā*, *saṃjñā* and *saṃskāras*) the proximate causes of impermanent individualization, but also the ultimate negative condition for the eternal actualization of *vi-jñāna* as sheer, self-transparent infinite *jñāna*? Would *nirvāṇa* then be the *supreme Dharma* in that It constitutes the eternal act of Freedom which produces this resolution of *vi-jñāna* (as dis-criminative consciousness) into pure *jñāna* or eternal *prajñā* (pure knowledge)?

The preceding questions aim only toward the possibility of bridging the gap which - in the *Sarvāstivāda* context - opens up between the state of the *svabhāva-dharmas* (as latent or potential *dharmas*) and the state of *nirvāṇa*, when this is not to be identified with *nihilum purum*. The mysteriousness of the universal Force of *karma* which propels the life of the universe as such widens the gap. Within the context of the *Sautrāntikas* the notion of *nirvāṇa* becomes even more remote in that they deny the state of latent potentiality attributed by the *Sarvāstivādins* to the *dharmas* of the past and future. The *Sautrāntikas*, however, adhering to a purer kind of phenomenalism, paved the way - together with the *Mahāsaṃghikas* - for the advent of *Mahāyāna* idealism.

Buddhist idealism, even if by some sort of return to the Upaniṣadic conceptions, reduced the gap between the source of individualized and worldly reality (state of potentiality), the source of Universal action, and the ultimate state of absolute *nirvāṇa*. *Nirvāṇa* becomes then a "return to the source with bliss-bestowing hands."[2] The doctrine of *citta-mātra* (mind-only) underlines all the rich developments of Buddhist thought throughout the *Mahāyāna* schools. In early Buddhist idealism as initiated by the brothers Asaṅga and Vasubandhu the twofold storage of the karmic *upadhis*, i.e., the *avijñapti-rūpa* and the *citta*, are *reduced* to and merged into only one mental "depository" of karmic seeds called the *ālaya-vijñāna* (storehouse of consciousness). In this term *all* the notions of potentiality are comprised. The *ālaya-vijñāna* thus becomes the central conception in *Mahāyāna* psychology and metaphysics. For Asaṅga and Vasubandhu the *ālaya* is the individual - and thus plural - bottom-ground for the projection of a purely phenomenal world which is "dreamed-out" from the groundless depths of *citta-mātra* (mind-only). This universal source of "mental" reality is also designated as *Tathatā* or "Thusness."[3] *Tathatā* (Thusness or Suchness), as a designation for the universal and all-pervasive *citta-mātra* (mind only), appeals on the one hand to the unfathomable nature of the original ground of reality, which can be "pointed out" only as SUCH (or THUS), that is, as given in the ultimate cognitive experience. On the other hand, however, the term *Tathatā* (THUS-ness) takes cognizance of a *Hīnayāna* appelation of the Buddha as *tathāgata* or as the "THUS-come" and/or "THUS-gone." This "Thusness" of the Buddha is always eternal and all-encompassing, regardless of the co-relativity of all determined actions and functions of reality which *THUS come and go*. *Tathatā* is then by the same token, not only the primordial ground of worldly reality, but - as "mind-only" - it is also the ultimate goal of the *karmically* individualized mind which appears as the chain of karmic seeds that is the *ālaya-vijñāna*. The *ālaya-vijñāna* is not conceived as a permanent subconscious ground of the self; this would run counter to the *anātman* doctrine which is essential to Buddhism. The individual *ālaya* is originally conceived as an ever streaming torrent of mental actions and reactions,[4] embedded in the universal *citta-mātra* that is Thusness. Thus the notion of *nirvāṇa* as a positive state of infinite and eternal Freedom grounds itself as the "reintegration" of individual mind (*pravṛtti-citta*) into its original and infinite source as *Tathatā*.

In the more universalistic idealism propounded by the celebrated *Laṅkāvatāra-sūtra* the *ālaya-vijñāna* becomes universalized as the all-embracing depository of the "common seeds" (*sa-ādhāraṇa-bījas*) which result in the "fruition" of a common and shared Universe. In the view of the *Laṅkāvatāra* text the *ālaya-vijñāna* represents the passive aspect of the universal *citta-mātra* (mind-only) as *Tathatā*. Hence the individual *citta* still remains, like in the *Sarvāstivādins*, the limited depository of individual (*an-ādhāraṇa*) karmic seeds as planted by individual action (*vipāka-karma*).[5] The universalization of the *ālaya-vijñāna* as the passive aspect of *Tathatā* makes this absolute ground of reality into the recipient of the universal creative ACTION that imparts the "seeds" for the origination of the World-Receptacle (*bhājana-loka*). This creative ACTION is called the "universal permeation" or "impregnation" of *Tathatā* (Chinese: *chen-ju hsün-hsi*).[6] As this universal Creative Action sets itself into motion the World-Receptacle (as object-in-its-totality) and a plurality of individualized minds (subjects) are "conceived" in the "womb" (*garbha*) of

Tathatā - worldly reality is thus born. *Tathatā* (or *citta-mātra*), as the "womb" (*garbha*) of this universal conception, is then given an appellation which originally meant the "womb of *tathāgata*-hood" or "womb of Buddhahood," namely the *tathāgata-garbha*. Primordially meaning the individual potentiality to conceive *Buddhahood* through the awakening of enlightenment, the notion of *tathāgata-garbha* came also to designate the eternal and universal potentiality of *Tathatā* (Thusness) to produce and bear within itself all the aspects of Reality, including the aspects of both "knowledge" and "non-knowledge." In this universalistic and supra-cosmic meaning the *tathāgata-garbha* - according to the *Laṅkāvatāra* and later progressive Buddhism - was nothing else than the *ālaya-vijñana* inasmuch as this contains within itself the principle of its own activation into "cosmic manifestation."[7]

Through such basic developments of later Buddhist idealism the four notions of *tathatā*, *ālaya-vijñāna*, *tathāgata-garbha* and *nirvāṇa* become aspects of One and the Same primordial and ultimate reality. The *Citta*-s and/or *manas* as individual minds (limited and plural seats of subjectivity and discrimination) are exhibited as "the waves of limitation stirred by the winds of Action upon the ocean of *Tathatā* as *ālaya-garbha*" (store of karmic "seeds" and womb of conception). The individual consciousness - in its twofold aspect of *citta* (cumulative mind) and *kliṣṭa-manas* (afflicted; active mind) - is the multiple carrier of both "ignorance" (with its concomitant "suffering"), and the potentiality to purification and enlightenment whereby *Tathatā* comes back to itself and knows itself eternally.

Based upon such texts as the *Laṅkāvatāra-sūtra*, the *Lotus-sūtra*, the *Avataṃsaka-sūtras* and the Chinese work *Ta-ch'eng-ch'i-hsin-lun* ("Awakening of Faith in Mahayana"), the foundation of dialectical Buddhism is laid down and its march toward the "totalistic" doctrines of the *T'ien-t'ai* and *Hua-yen* schools is set forth. Through this progression "enlightenment" is approached as a state of mental integration which supersedes the mere negative content of the last two *jñānas* of the *bhāvanā-mārga*. Thus enlightenment becomes, not only the knowledge of the "destruction of karmic attachments" (*kṣaya-jñāna*) and the knowledge of "no further rebirth" (*anutpāda-jñāna*), but also the cognitive realization of total reality as the *One in Many and the Many in One* (*li-shih wu-ai*) or - in a more perfect formulation - the vision of "each thing in all things, all things in each thing" (*shih-shih wu-ai*). *Nirvāṇa* is thus the subsequent total Freedom from "limitation and non-limitation" that ensues from the re-integration into the Infinite Totality that *Tathatā* itself is, as It comprises the totality of the one Substance (*t'i*), its Function as eternal self-activation (*yung*), and its Manifestations (*hsiang*).[8] Thus the totality of the Manifestations embraces all aspects of the plural and individual minds as these experience the objective world from the state of original, potential "knowledge" (*pen-chüeh*), through the narrow straights of suffering in the realms of "non-knowledge" (*pu-chüeh*), back to the state of "explicit knowledge" (*shih-chüeh*)[9] and the "lands" of Buddhahood (*Buddha-kṣetra*).

At the summit of totalistic Buddhism *nirvāṇa* does not only represent the surpassing of individual limitation, ignorance and sorrow. It also includes the possession of an unrestricted Freedom which, in the words of the *Laṅkāvatāra*, moves through the infinite realms "beyond limitation and non-limitation," "beyond form and non-form" and "beyond individuality and non-individuality." Perhaps the early Buddhists found a similar expression to apply to the state which constitutes the threshold of *nirvāṇa* when they described it as a state which is "beyond perception and non-perception" (*naivasaṃjñānāsaṃjñā-āyatana*), where ultimately a supreme and otherwise inexpressible "identity-in-the-difference" is attained. In this "identity-in-the-difference," the tiny flower in the midst of a meadow contains within itself the whole of *Tathatā* in its undivided unity and, by the same token, the whole of the Universe in its plurality. It is this "identity-in-the-difference," as the experience which is "beyond limitation and non-limitation," that led a *Ch'an* (*Zen*) Master called Yün-men to exclaim:

> "This staff of mine has transformed itself into a dragon and has swallowed up the whole universe! Oh, where are the rivers and mountains and the great earth![10]

NOTES
to
EARLY BUDDHIST PHILOSOPHY

Notes to Introduction

1. *Abhidharmakośa* (henceforth abbreviated as *Abh.k.*), I, 2 a.
2. *Abh.k.*, I, 2 b.
3. *Abh.k.*, ibid.

Notes to Part I

1. On *kṣaṇikavāda* (momentariness) and the real existence of past and future *dharmas* see *Abh.k.*, II, 46 a-b.
2. *Abh.k.*, I, 7 c-d.
3. *Abh.k.*, I, 8 c.
4. *Abh.k.*, I, 7 c-d. See also II, 45 c.
5. *Abh.k.*, I 7 c-d.
6. *Lalitavistara*, 420. 4-5 (Editon by Lefmann, Halle, 1902).
7. *Dhammasaṅghaṇi*, 124 (584) :*tattha katamaṃ sabbaṃ rūpaṃ? cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ--idaṃ vuccati sabbaṃ rūpaṃ*. See also *Vimuttimagga*, XI, 1.
8. *Abh.k.*, I, 12 a-b.
9. *Abh.k.*, I, 12 c-d. See also *Vimuttimagga*, XI, 1 and *Visuddhimagga*, 351-2.
10. *Abh.k.*, I, 36. See also *Dhammasaṅghaṇi*, 616 and 628.
11. *Abh.k.*, I, 13; I, 20 a-b; I, 29 a-b, b-c; I, 42.

12. *Abh.k.*, I, 9 c-d.
13. *Abh.k.*, I, 43 c-d.
14. *Abh.k.*, I, 35 d; I, 43 c-d. Or also *saṃghātastha*, *saṃcita*, I, 13.
15. *Abh.k.*, I, 36.
16. *Abh.k.*, I, 44 a-b.
17. *Vimuttimagga*, XI, 1 (taken from the *Abhidhammāvatāra*, 66). *Abh.k.*, ibid.
18. *Vimuttimagga*, ibid.
19. *Vimuttimagga*, ibid.
20. *Abh.k.*, I, 44 a-b.
21. *Vimuttimagga*, XI, 1.
22. *Abh.k.*, I, 10 a.
23. *Abh.k.*, I, 10 b. See *Dhammasaṅghaṇi*, 621.
24. *Abh.k.*, I, 10 b-c.
25. *Abh.k.*, I, 10 c. *Dhammasaṅghaṇi*, 625.
26. *Prakaraṇa*, 13,b 1.
27. *Abh.k.*, I, 10 d.
28. *Abh.k.*, ibid.
29. *Abh.k.*, ibid.; *Vibhāṣā*, 127, 1; *Dhammasaṅghaṇi*, 648. See also *Abh.k.*, I, 35 a-c.
30. *Abh.k.*, IV, 2 a. *Vijñapti* is that "which makes known" (*vijñāpayati*) the volitive intentionality of a thought, either through a gesticulation of the body, hands, face, etc. (*śarīraceṣṭa*, *viṣpanda*) or through the verbal expression of sound. On *vijñapti* as bodily gesticulation see *Dhammasaṅghaṇi*, 636; and *Aṭṭhasālinī*, 323. On *vāgvijñapti* (verbal intimation) see *Abh.k.*, IV, 3 d. See also *Visuddhimagga*, XIV, 61.
31. On the "karmic" quality of the *vijñaptis* (external manifestation of the will) as morally right (*kuśala*), wrong (*akuśala*) and neutral (*avyākṛta* = morally "undefined") see *Abh.k.*, IV, 7 a and ff. See also *Visuddhimagga*, XIV, 61 ff., 79; XVII, 61.
32. *Abh.k.*, IV, 7 a ff.; 16 a-b ff. and passim. On the necessary correspondance and corelativity between *vijñapti* and *avijñapti* (an *avijñapti* for each *vijñapti*) see *Abh.k.*, IV, 16 c-d ff.; 67 a ff. On the passive, cumulative character of *avijñapti* see *Abh.k.*, IV, 16 a-b: "the *avijñapti* is *karma* because it is both the effect and the cause of *karma*." As "effect" of *karma* it is

passively accumulated; as the cause of *karma* it "re-acts."

33. On the possible connection between *hṛdayavastu* (heart-basis) and *avijñapti* (as the former being the "store" of the latter) see *Visuddhimagga*, XIV, 60-61; 78.
34. *Abh.k.*, I, 11.
35. This seems to be Saṃghabhadra's interpretation in his *Samaya-pradīpikā*. Thinking that Vasubandhu's notion of *avijñapti* was somewhat incomplete, he substituted the above mentioned *kārikā* (verse) of the *Abh.k.* for the following: *vyākṛtāpratighaṃ rūpaṃ sā hy avijñaptir iṣyate*. See *Vyākhyā*, 31.16 and 34.5.
36. Both *vedanā* (sensations) proximately and *saṃjñā* (perception) ultimately originate from the *triple contact* (*trisparśa*) among *viṣaya*, *prasāda* and *vijñāna*. See *Abh.k.*, II, 24 and 44 d: Contact (*sparśa*) is said to be "the encounter of the triad of consciousness (*vijñāna*), sense-organ (*prasādendriya*) and material object (*viṣayālambana*); by virtue of this contact there is sensation (*vedanā*) and perception (*saṃjñā*)."
37. *Abh.k.*, I, 14 c; II, 7, 8, 24; III, 32. See also *Saṃyutta-nikāya*, III, 96; *Dhammasaṅghaṇi*, 3.
38. The mental, *noetic* function of *vijñāna*, whereby the raw sensations presented by *vedanā* are integrated into the full *noematic* "presence" of an object (*saṃjñā*) is henceforth designated as *saṃgrahaṇa* (com-prehension) and *ud-grahaṇa* (apprehension). See forthcoming part of the text.
39. *Abh.k.*, I, 14 c-d.
40. *Abh.k.*, II, 24. See also II, 34 b-d.
41. See above, note 36.
42. *Visuddhimagga*, XVII, 44-47.
43. *Visuddhimagga*, ibid. See also other post-canonical works such as the *Kāśyapa-parivarta*, 79 (2); *Divyāvadāna*, 78 (5), 78 (25), 467 (1); *Mahāvastu*, I, 26 (7).
44. *Visuddhimagga*, ibid. See also *Abh.k.*, I, 15 a-b.
45. *Abh.k.*, II, 66-72; IV, 8 b, 127 a-b; V, 18 c-d, 19.
46. *Abh.k.*, II, 38 c, 53 b, 57 a-b, 71 b, 72; IV, 8 a-c, 94 c-d, 127 c-d.

47. See above, pg. 41 ff. (on *saṃjñā*).
48. See above, ibid.
49. *Abh.k.*, I, 9 c-d.
50. See David Hume, *A Treatise of Human Nature*, Part IV, Sec VI.
51. *Vijñaptimātratā-siddhi*, I, passim; II, 28, b, 29 a-b; VII, 8 a. The *grāhaka-grāhya* correlation is also designated as *vikalpa--yad vikalpyate* or "illusory perceiving - that which is falsely perceived." *Vikalpa* carries the *māyā* (or illusory) character proper to the idealist notion of perceiving, discriminating or imagining.
52. *Abh.k.*, I, 16 a. The *Vyākhyā (II, 24) defines upalabdhi* as *vastumātra-grahaṇa* or "simple apprehension of the thing," thus refering to *vijñāna* as the function of pure apprehending regardless of the particular character of the apprehended itself. The characteristics and material determinations of the apprehended object appear in association with *vedanā* and *saṃjñā*: ."..*vedanādayas tu caitasikā viśeṣagrahaṇarūpāḥ* (*Vyākhyā*, ibid.).
53. *Abh.k.*, ibid.
54. *Abh.k.*, II, 34 a-b.
55. On "triple contact" (*trisparśa*) see above pg. and note 36. According to the *Abh.k.* the eighteen *dhātus* are listed as to offer a proper material "support" to the purely mental activities of *vijñāna* as *manas* (*ṣaṣṭhāśrayaprasiddhyarthaṃ dhātavo' ṣṭādaśa smṛtāḥ*, *Abh.k.*, 17 c-d.
56. *Abh.k.*, I, 17 a-b.
57. Textual reference to primary sources in regard to the three *rūpalokas* and their *bhūmis* (or stages) will be made later in the third part of this work.

Notes to Part II

1. See *Abh.k.*, II, 48 c-d and IX, 12 b, 13 a.
2. *Abh.k.*, II, from 48 c-d to 65 d.
3. *Abh.k.*, II, 50 a.
4. *Abh.k.*, II, 50 c-d, 51.
5. *Abh.k.*, II, 47 b-c; 57 a-b.
6. *Abh.k.*, II, 53 c-d.
7. *Abh.k.*, I, 37.
8. *Abh.k.*, II, 61 d.
9. *Abh.k.*, II, 62 d.
10. *Abh.k.*, IV, 1 b.
11. See above, pgs. 35-38 and Note I, 32.
12. *Abh.k.*, II, 34 a-b: *citraṃ śubhāśubhair dhātubhir iti cittam* or in Paramārtha's interpretation: *cittaṃ śubhāśubhair dhātubhis tān vā cinotīti cittam*. The Tibetan version carries: " because the *citta* is loaded (*bsags-pas*) with good and bad elements." This "cumulative" aspect is also emphasized by the *Aṭṭhasāliṇī*: *ālambanaṃ cintetīti cittam* (293).
13. According to the *Aṅguttara-nikāya* (VI, 63), there are - from the temporal point of view - three kinds of *karma*-maturations: a) maturation during this lifetime (*diṭṭha-dhamma-vedanīya-kamma*); b) maturation in the next birth (*upapajja-vedanīya-kamma*; c) maturation in successive births (*aparā-pariyavedanīya-kamma*).
14. See *Visuddhimagga*, XIV, 132, 135; XVII, 61, 292f.; XXI, 37, 38, 80; XXII, 5, 79, 113ff.
15. *Abh.k.*, II, 30 a-b.
16. *Abh.k.*, II, 36 c-d.
17. *Abh.k.*, IV, 123, c-d. Or in the words of the *Bhāṣya* (gloss to the *Kośa*'s verses): *cittaṃ vāsayati guṇais tanmayīkaraṇāt saṃtateḥ puṣpais tilavāsanāvat*. See also *Vijñaptimātratā-siddhi*, II, 15 b.
18. On the *ālayavijñāna* (storehouse of consciousness) and its "perfumation" (*bhāvanā*) see *Vijñapti-mātratā-siddhi*, from II, 12 a-b to IV, 12 a.
19. *Abh.k.*, II, 36 c-d. In point of fact, *saṃtatipariṇāmaviśeṣa* (transformation or "metamorphosis within the series") is a *Sautrāntika* expression

applicable to the "heterogeneous" causality of the *vipāka-hetu*.

20. *Avijñapti* refers to the *Sarvāstivāda* doctrine, whereas *bhavaṅgasrotas* or *saṃtāna* expresses the *vipāka*-theory of the *Sautrāntikas*. *Avijñapti* is only material accumulation (differentiated from *citta* as carrier of mental accumulations) whereas *bhavaṅgasrotas* is the subconscious "perfuming" of the whole stream of existence, both mental and material.
21. See above pg. 87 and note II, 19.
22. On the *pratītya-samutpāda* (interdependent coorigination) doctrine see *Abh.k.*, III, 20-38 b, and *Visuddhimagga*, VII, 8- 16;XVIII passim.
23. *Majjhimanikāya* I, 256; *Saṃyuttanikāya*, II, 1. See also *Vimuttimagga*, XI, 1.
24. *Abh.k.*, III, 28, a-b. *Vibhāṣā*, 33, 11.
25. *Abh.k.*, I, 29 b-c. There are three kinds of *pratighāta* (resistance, clash, collision): a) *āvaraṇapratighāta*, the "obstacle" (*āvaraṇa*) offered by any external body to occupy the same space with other body, or impenetrability." b) *viṣayapratighāta*, the collision of the sensorial organ with its corresponding external *viṣayas* or matters. c) *ālambanapratighāta*, the final "objection" of the total external object (through *vedanā* and *saṃjñā*) to the mental faculty or *manas*, whereby the subject-object opposition is established.
26. See above, pgs. 41-42, and notes I, 38 and 40.
27. See above, pgs. 87-91, and note II, 19.
28. *Abh.k.*, IX, 15 a-b.
29. See above, pgs. 73-74
30. *Abh.k.*, II, 57 c.
31. *Abh.k.*, I, 40 c and 41a: "There is an entity (*dravya*) called *nikāya-sabhāga* (or *sabhāgatā*); it is a (*citta-viprayukta*-) *dharma* in virtue of which all the living beings as well as all the entities that fall within the class of sentient beings (*sattvasaṃkhyāta*) are similar to one another (*samāna*, *sadṛśa*). See also *Vibhāṣā*, 27 (4).
32. *Abh.k.*, I, 41 a.
33. *Abh.k.*, II, 57 a-b.
34. See above, pgs. 77-78

35. *Abh.k.*, II, 57 a-b. In point of fact, the *Kośa* attributes to the *sabhāga-hetu* (homogenous causation) the role of *adhipati-pratyaya* (sovereign, all-ruling condition) already in the micro-cosmic foundation of similitude among the *dharmas*: "As said by the *Mahāśāstra*, the great elements (*mahābhūtāni*) which are about to pass (within the serial flux) constitute the *hetu* (proximate cause) and the *adhipati* (the "rulers" or "regulators") of the great elements which are about to come. By *adhipati* one has to understand the *adhipati-pratyaya* (the "supreme" condition that presets the form of each element as specifically identical to the preceding one) and as *hetu* one has to understand the *sabhāga-hetu* (i.e., the mode of causality by which a *dharma* begets a subsequent *dharma* of the same form.)." (*Abh.k.*, II, 52 a).
36. *Abh.k.*, II, 57 b.
37. *Abh.k.*, II 56 b.
38. *Abh.k.*, II, 62, b.
39. See above, note II, 31.
40. *Abh.k.*, IV, 1 a.
41. On primary sources in regard to the *Sāṃkhya-yoga* system see: Gerald J. Larson, *Classical Sāṃkhya*, Motilal Banarsidass, New Delhi, 1969. Radhakrishnan, Moore, *A Sourcebook in Indian Philosophy*, Princeton University Press, 1957. James H. Woods, *The Yoga-system of Patañjali* (translation), Harvard University Press, 1914 (reprint by Motilal Banarsidass, New Delhi, 1966).
42. *Nirguṇa-brahman* or "non-qualified," "attributeless" or "impersonal" *brahman* which extends *ad infinitum* above the *saguṇa-brahman* or *Brahmā* (with personal attributes).
43. Theodore Stcherbatsky, *Buddhist Logic*, reprint by Dover Publications, N.Y. 1962, Vol. II, pg. 368. See also Th. Stcherbatsky, *The Central Conception of Buddhism*, reprint by Motilal Banarsidass, New Delhi, 1974, pg. 19f.
44. See *Abh.k.*, IV, 123, c-d, and *Vijñaptimātratāsiddhi*, II, 15 b: "*Bīja* (seed) is another name given to *vāsanā* (perfume as seminal impregnation). *Vāsanā* (the perfume) remains indeed (in the *ālaya-vijñāna* = "storehouse of consciousness") by reason

of bhāvanā (or the perfumation), similarly to the scent of the sesamum-grains (tilagandha) which remains in them by reason of the flowers which perfume them." See also above, pg. 85 and note II, 17.

45. Vijñaptimātratā-siddhi, II, 14 b - 18 a. See also above, note II, 18.
46. Vijñaptimātratā-siddhi, II, 29 b.
47. This relativity of the world-creating Force is very remindful of the notion of Life in Wilhelm Dilthey's Lebensphilosophie.
48. Laṅkāvatāra-sūtra, II, 46.
49. See Vijñaptimātratā-siddhi, II, 19 a-b; VIII, 30 a-b; 32 b; IX, 2 b; 12 a-b and passim.
50. See above, pgs. 105-106.
51. Alfonso Verdu, The Philosophy of Buddhism: A "Totalistic" Synthesis, Martinus Nijhoff, The Hague, 1981.

Notes to Part III

1. See above, pgs. 25 ff.
2. *Abh.k.*, I, 5 d. Glosse: "Space has as its nature not to impede (*āvṛṇoti*) matter (*rūpa*) which, effectively, 'takes place' freely within space; furthermore (space) is not impeded (*āvriyate*) by matter, since the former is never dislodged by the latter." The *Sautrāntikas* deny the reality of space as an absolute *dharma*: "The *Vaibhāṣikas* (or Sarvāstivādins) assume in the *Abhidharmaśāstra* that *ākāśa* is a reality of its own (*vastu*), not realizing that the scriptures confine themselves to giving a name to an unreality, to a pure nihil (*avastusato'kiṃcanasya*)..." (*Catuḥśatikā*, 202, Ed. Assoc. of Bengal, 1914, III, pg. 483). See also *Abh.k.*, II 55 c-d, and *Kathāvatthu*, VI, 6-7.
3. *Abh.k.*, I, 28 a-b. "The cavity or void of the door, of the window, etc., is the external space-element (*bāhya-ākāśadhātu*); the cavity of the mouth, nose, etc., is the internal space-element (*ādhyātmika-ākāśadhātu*)."
4. *Abh.k.*, I, 6 c-d. See also *Vibhāṣā*, 32 (5).
5. *Abh.k.*, II, 55 d.
6. *Abh.k.*, I, 6 c-d.
7. A. Berriedale Keith, *Buddhist Philosophy in India and Ceylon*, Chowkhamba Sanskrit Series, Varanasi, Fourth ed. 1963, pg. 160.
8. *Abh.k.*, V, 27 b-c.
9. *Abh.k.*, II, 55 d.
10. *Abh.k.*, VI, 23 b.
11. *Abh.k.*, ibid.: "For example, after a (premature) death before its time (*antarāmaraṇa*) interrupts the individual existence there is *apratisaṃkhyānirodha* of the *dharmas* which would have been generated if such an existence had been continued."
12. *Abh.k.*, VIII, 26, c-d. On *parihāṇi* (relapse) see *Abh.k.*, VI, 22 c.
13. Let us keep in mind that as the *apratisaṃkhyānirodha* of impure *dharmas* impedes a relapse (*parihāṇi*) into lower levels, by the same token an

apratisaṃkhyānirodha of pure *dharmas* *may produce* such a relapse; see above, pgs. 139 f. and note 12.

14. *Abh.k.*, II, 55 d; V, 63 c-d to VI, 1 a-b. *Vibhāṣā*, 79 (1).
15. *Abh.k.*, I, 6 a-b.
16. *Abh.k.*, II, 55 d; II, 4; VI, 37 a-c; 65 b.
17. *Abh.k.*, II, 55 d; VI, 37 a-c.
18. *Abh.k.*, II, 55 c; II, 57 d; VI, 46. The *pratisaṃkhyānirodha* does not have a direct cause (as it is only obtained and not produced); it is, however, a cause (*kāraṇa-hetu*) of *visaṃyoga* (disjunction) and is in itself a fruition (*vipākaphala*) from the meritorious acts of the Path. See *Abh.k.*, II, 50 a; 55 c and 57 d. See also *Prakaraṇa*, 33 b (16): *na phaladharmāḥ katame? ākāśam apratisaṃkhyānirodhaḥ* (Which dharmas are never a fruition? The space and the *apratisamkhyānirodha*).
19. See above, pg. 2 and 129. *Abh.k.*, VI, 54d.
20. *Abh.k.*, VI, 1 c-d; 49 a-c; 53 c-d. *Visuddhimagga*,XIV, 9, 202; XVIII, 8f.; XXII, 39, 46, 124, 128, and passim.
21. *Abh.k.*, VI, 25, c-d; 26 a; see also II, 40 b-c. *Vibhāṣā*, 3 (6).
22. *Abh.k.*, VI, 1 c-d;; 48 c-d. *Visuddhimagga*, XIV, 8f., 88, 105, 127, 158, 182, 202; XXII, 36, 122, 124, 128, and passim.
23. *Abh.k.*, II, 16 c-d; IV, 54; V, 9; 43 b-c; VI, 29 c-d; 34 a-b; 58 b. *Visuddhimagga*, XXII, 18; XXIII, 7, 18, 55.
24. On the *anāgāmin* ("one who is destined to return no more to the *kāma-dhātu*") and *anāgamya-mārga* ("path of the *anāgāmin*") see *Abh.k.*, VI, from 36 d to 45 a. *Visuddhimagga*, XII, 2f., 21, 28f., 45; XXIII, 7, 18, 25, 28, 56f.
25. *Abh.k.*, VI, 1 a-b and ff.; VII, passim.
26. *Abh.k.*, VI, 25 c-d and ff; 28 a-b and ff.; VII, passim.
27. On *kṣāntis* as effecting the *apratisaṃkhyānirodha* of *certain* inferior levels of existence, see *Abh.k.*, VI, 23 b, and above pg. 138. On *jñānas* as effecting the *pratisaṃkhyānirodha* of passions as "liberations" (*vimokṣas*) thereof, see II, 55 d.

28. *Abh.k.*, VI, 26 a-b, b-c; VII, 3 b-c, c-d.
29. *Abh.k.*, VI, 26 a; II, 52 d.
30. The total of the eight *kṣāntis* and their subsequent eight *jñānas* constitutes the sixteen stages of the *abhisamaya* or "truth-comprehension." The *darśana-mārga* (path of intellectual "truth-seeing") stops, however, in the fifteenth stage, i.e., the eighth *kṣānti*. The eighth *jñāna*, which is subsequent to the eighth *kṣānti*, lays down the basis for the *bhāvanā-mārga* (or path of "truth-contemplation"). See *Abh.k.*, VI, 27 b-d and 28 c-d: "At the stage XVI there is nothing to intellectually understand that has not been already understood. This moment, in which one contemplates the truth such as it has been (intellectually) seen (*yathādṛṣṭabhāvanāt*), is an essential part of the *bhāvanā-mārga* (path of contemplation)..."
31. See above, note III, 24.
32. See *Abh.k.*, VI, 28 c-d, VII, 3 c-d; 20 a-c; 22 b. See above note II, 28.
33. *Abh.k.*, VI, 67 a-b: The *kṣaya*- and *anutpāda-jñānas*, in point of fact, constitute final enlightenment: *kṣayānutpādayor jñānaṃ bodhiḥ*. See also VI, 50 and VII, 1, 4 b, 7. According to the *Vibhāṣā*, 96 (8): The *kṣaya*- and the *anutpāda-jñānas* receive the name of *bodhi* (enlightenment) because they entail the complete understanding of the four (noble) truths..."
34. Or also *vicikitsā* (doubt) and *niścita* (certainty): see *Abh.k.*, VII, 1 a.
35. *Abh.k.*, VII, 1 a (*saṃtīraṇātmakatvāt*, *parimārgaṇāśayaḥ*).
36. *Abh.k.*, VII, 1 b (*asaṃtīraṇa-aparimārgaṇāśayatvāt*).
37. See above, pg. 149 and note 33.
38. See above, pg. 149 and note 30.
39. *Abh.k.*, VI, 23 b (see above page 138). *Uttarakuru* (northern continent) or the superior continent on this earth. According to early Buddhists, the earth contains four *dvīpas* or continents: the *Jambudvīpa* in the South of the central Mount Meru, the *Pūrvavideha* in the East, the *Godānīya* in the West, and the *Uttarakuru* in the North. See

Abh.k., III, 53 b - 55 d. Listed also in *Lalitavistara*, 19 (15 f.); 149 (19f.). See also *Divyāvadāna*, 214 (25) and *Mahāvastu*, III, 378 (2).

40. *Abh.k.*, VI, from 31 a-b to 36 d. The proper sequence of the disciple or *śaikṣa* is that of the *srota-āpanna* (the "one who has entered the stream" of the Path), the *sakṛd-anāgāmin* (the "one who is to return only once to the *kāma-dhātu*"), the *anāgāmin* (the "one who is not to return to the *kāma-dhātu*"). The last state is that of the *Arahant* (*arhat*) or *aśaikṣa* who has obtained the last two *jñānas* or *bodhi* (enlightenment).
41. See above, pg. 138, and note 10.
42. *Bṛhatphala* or Pāli *Vehapphalā* (-*loka* or -*devas*); see *Abh.k.*, II, 41 d; *Lalitavistara* 150 (9); 396 (16); *Mahāvastu*, II, 314 (8); 319 (6); 349 (1); 360 (21); *Divyāvadāna*, 68 (16); 138 (23); 367 (13).
43. The *Akaniṣṭha-loka*, the supreme realm of the *rūpa-dhātu* or "world of form." *Akaniṣṭha* means literally a place "without a youngest," namely the place of the "equally young" or "of the never aging."
44. *Vitarka* and *vicāra* designate two aspects in the function of the synthesis of apprehension (*saṃgrahaṇa*) which will be explained later in the text.
45. *Abh.k.*, II, 41 d. See also *Abh.k.*, II, 42 d: "The *pṛthagjanas* (ordinary people as outsiders to the Path) commonly mistake this state of unconsciousness (*asaṃjñika*) with the true deliverance..." A similar state of unconsciousness takes place at the very top of the *ārūpya* (formless) stages (*nirodhasamāpatti* or *sarvasaṃjñāvedayita-nirodha*), prior to the obtention of the two last *jñānas*.
46. *Abh.k.*, II, 12. In the interpretation of the *Kośa*, all beings in the *rūpa-dhātu* (world of form) are males in spite of lacking the corresponding male sexual organ. Their masculinity reflects in the form of the body and the sound of their voice. See also II, 2 c-d.
47. See complete list of *devas* and *lokas* in the *rūpa-dhātu* in *Abh.k.*, III, 2 b-d; 5 a - 6 a; 75; 77 and passim.

48. See above, note III, 43.
49. *Abh.k.*, I, 38 c-d; VIII, 13 a-c.
50. See above, pg. 149 and note 32.
51. See above, pg. 136.
52. *Abh.k.*, I, 22 b-d; II, 43 c; 44 d; III, 6 b; 6 c-d; 8 b. The *Bhavāgra* is the cosmic level of the *Arhat*, corresponding to the highest state of contemplative mind which is defined as *naivasaṃjñānāsaṃjñā-āyatana*, i.e., the "level wherein there is neither perception nor non-perception." This is a very subtle state in which only a very thin activity of awareness remains, but which is characterized by the intensity of the pure will (*cetanā*) towards the acquisition of the last two *jñānas* as these constitute final *bodhi* (enlightenment). See *Abh.k.*, I, 22 b-d: "The fourth level of the *ārūpya-dhātu* (formless realm), at the very summit of individual existence (*bhavāgra*) is characterized by (pure) volition (*cetanā*), the *saṃskāra* par excellence..." More will be explained about this extremely subtle state of the mind which is exclusively proper to the *arhat* or *aśaikṣa*.
53. A brief listing of these methods of sensorial concentration (*kṛstnas*, Pāli, *kasiṇas*) is given by *Abh.k.*, VIII, 36 a. The canonical literature mentions them in *Aṅguttara-nikāya*, V, 46, 60; *Majjhima-nikāya*, I, 423; II, 14; *Dīgha-nikāya*, III, 268. The *Visuddhimagga* explains them in great detail in chapters IV and V. So also does the *Vimuttimagga* in chapter VIII, 1-3.
54. *Vimuttimagga*, VIII, 1. See also the *Visuddhimagga* on the making of the "earth-*kasiṇa*" in IV, 24-26.
55. *Visuddhimagga*, IV, 27-29; *Vimuttimagga*, VIII, 1 (grasping sign).
56. *Visuddhimagga*, IV, 31-34; *Vimuttimagga*, ibid.
57. See above, pg. 158 and note 44.
58. See definitions of *vitarka-vicāra* in *Abh.k.*, I, 32 c-d; II, 33 a-b: *vitarkavicāraudāryasūkṣmate* ("*Vitarka* and *vicāra* are gross and subtle aspects of the process of thought"). According to this text, *vitarka* seems to designate a searching motion of the mind "examining" and trying to make sense of a manifold of sensorial data, a function

designated by Husserl as *vorverbildliche Anschauung* (prefigurative viewing), whereas *vicāra* appears as the primal evidence resulting from this "searching intentionality of the mind." In Husserlian terminology, this primal evidence is designated as *vorpraedikatives Urteil* (pre-predicative judgment). Heidegger refers also to these functions as *Vorsicht* (fore-seeing) and *Vorgriff* (fore-conception). See Edmund Husserl, *Cartesian Meditations*, I, 4; III, 25. See also Martin Heidegger, *Sein und Zeit*, IV, 32 (pg. 191). In the words of the *Kośa*: *Vitarkya vicārya vacaṃ bhāṣate nāvitarkya nāvicārya* ("it is after having examined and having judged that one talks, not without having examined and having judged." See also *Saṃyutta-nikāya*, IV, 293: *pubbe kho...vitakketvā vicaretvā pacchā vācaṃ bhindati*.

59. Or also *prīti-saṃpraharṣa* (*Abh.k.*, II, 8 a). See also *Abh.k.*, VIII, 2 a-b; 11 c-d; 12.

60. See explanation of these *aikāgryas* or *rūpadhyānas* (Pāli, *rūpa-jhānas*) in *Visuddhimagga*, IV, 79-202; *Vimuttimagga*, VII, 1-2. In these texts the second and third *jhānas* (Skt. *dhyānas*) are reckoned *per modum unius* as only one stage; hence the listing of four instead of five *rūpa*-stages. See *Visuddhimagga*, "The Fivefold Reckoning of *Jhāna*," IV, 198-202. See also *Abh.k.*, VIII, from 7 to 13 d.

61. See above, pg. 158.

62. The four stages of the *ārūpya*- (formless, immaterial) contemplation are explained in *Abh.k.*, VIII, from 2 c to 4 c-d. See also detailed description in *Vimuttimagga*, VIII, Sec. 2. The *Visuddhimagga* lists them briefly quite a number of times, like, for instance, in I, 140; III, 105f.; IX, 119, 122; XV, 25f.; XXIII, passim; detailed account is given in chaper X.

63. See above, pg. 149 and note 33

64. See above, pg. 160 and note 52.

65. See above, pgs. 158 f. and notes 42, 45, where the *asaṃjñika* or *asaṃjñisamāpatti* is described as the mental state of unconsciousness proper to the beings born in the *Bṛhatphala* cosmic level of the *rūpa-dhātu*, just underneath the *Akaniṣṭha* realm which corresponds to the fifth *rūpa-aikāgrya* of

total equanimity (upekṣā).

66. See above, pg. 149 and notes 30, 32.
67. On the gradual riddance of the elements of materiality (rūpa-skandha) see Abh.k., III, from 5 a to 6 b; VIII, 3 c.

Notes to Conclusion

1. On the positivity of nirvāṇa see Visuddhimagga, "Discussion on nibbāna," XVI, 67-74.
2. From the "Ten Oxherding Pictures" by Kuo-an Shih-yuan, a Zen master of the Sung dynasty belonging to the Liṇ-chi school, pictures IX and X.
3. On the notions of ālaya-vijñāna and tathatā, see above, pgs. 122 ff. and notes (Part II) 45 and 49.
4. The ālaya-vijñāna "evolves like the violent torrent of a flood..." (tac ca vartate srotasoghavat)...it perpetually originates and perishes at every instant...it is at the same time cause and effect...(Vijñaptimātratā-siddhi, III, 7 b - 8 a).
5. See Laṅkāvatāra-sūtra, Chapter II, 100-106.
6. Hsün-hsi (permeation, impregnation, suffusion) is the usual version of the Skt. bhāvanā used by the VI century Chinese translator of Skt. texts, Hsüan-tsang, and by the author of the celebrated Ta-ch'eng ch'i-hsin-lun (Treatise of the Awakening of Faith in Mahāyāna). Vāsanā (perfumes, traces, permeation in the passive, receptive sense) translates commonly as hsi-ch'i (habit energy).
7. Laṅkāvatāra-sūtra, Chapter VI (Sec. LXXXII).
8. Ta-ch'eng ch'i-hsin-lun, Taishō Daizōkyō, 32:1666. 575-576.
9. Ibid., 32:1666.576b.
10. Quoted from Kubose-Ogura, Zen Kōans, Chicago, 1973, pg. 35.

EARLY BUDDHIST PHILOSOPHY
SANSKRIT-ENGLISH GLOSSARY AND INDEX
(in the English alphabet order)

ābhāsvara-loka
Cosmic plane of the "translucent" beings, the third psycho-cosmic region of the Realm of Form (*rūpa-dhātu*).
pp. 159, 172

Abhidharma
The ultimate "Dharma" or "Teaching;" also connoting the treatises dealing with the "inferred," "non-empirical" nature of the factors of existence (*dharma-s*). Often translated as "metaphysics".
pp. 6-8, 13, 26, 138

abhinna
Not specifically differentiated, as said of generic qualities.
pp. 110

abhisamaya
Truth comprehension
pp. 196

abhisaṃkaraṇa-saṃskāras
Volitive forces which are "*karma*-forming."
pp. 43, 45-6, 48

abhisaṃskṛta-saṃskāras
Volitive forces or propensities which are "*karma*-formed."
pp. 43, 45, 48, 58

acaitasika-saṃskāras
Forces which are non-mental, sublimimal, purely biological.
pp. 45, 48, 63

acchatva
Translucidity, transparency.
pp. 24

adhipati
Sovereign, all-ruling, supreme, as said of universal karma (adhipati-karma, adhipati-bala) and its effects (adhipati-phala).
pp. 77-8, 110-19, 121-23, 125-27, 192

adhvan, adhvānaḥ
Road, roads (of time), i.e., future, present and past.
pp. 15, 17, 19, 101-02

ādhyātmika
Inner, subjective.
pp. 24-6, 57

ādhyātmika-bhāgya
Inner (temperamental) karmic allotment, as determined by previous deeds.
pp. 99, 117

ādhyātmika-phala
Inner karma-fruition (as temperamental disposition, proclivities, etc.)
pp. 88

adṛṣṭa
Non-seen, invisible, sometimes used in the sense of "transcendental."
pp. 110, 121

aikāgrya
State of concentration upon objects of the Realm of Form (rūpa-aikāgrya-s)
pp. 165-66, 170-72, 199

ākāśa
Space, one of the three asaṃskṛta- (non-conditioned) factors (dharma-s)
pp. 18, 124, 130-33, 194

ākāśa-dhātu
The element of space as limited or circumscribed by a container, room, etc.
pp. 132

ākāśānantyāyatana
Stage of mental experience of infinite space as a form-less (*ārūpya*) state of concentration (*samādhi*, *samāpatti*).
pp. 166, 173

Akaniṣṭha (-loka)
The cosmic sphere where there is "no youngest;" or plane of the "equally young." Fifth and uppermost sphere of the Real of Form (*rūpa-dhātu*).
pp. 158-59, 173, 197, 199

ākiṃcanyāyatana (or *ākiñcanyāyatana*)
Mental state in which "infinite nothingness" is experienced as a form-less (*ārūpya*) state of concentration.
pp. 174

ālambana
Objective "support" as said of the mental objects of abstract or ideal cognition.
pp. 41, 75

ālambanapratighāta
The object's "opposition" (resistance) to the subject.
pp. 191

ālaya-vijñāna
Storehouse of consciousness, depository of all karmic seeds of existence according to Buddhist idealism.
pp. 87, 123, 126, 182-4, 192, 201

amalaprajñā
Non-tinged, immaculate knowledge.
pp. 8

anādhāraṇa-bījas
"Non-common" (i.e., individual) karmic seeds, as posited by individual action.
pp. 111

anāgāmin
The "non-returner" to the Realm of Desire (kāmadhātu)
pp. 141, 147, 149-50-52, 156, 158, 160, 162-63, 167, 169, 195, 197

anāgamya-mārga
The path of the "non returner" to the kāma-dhātu.
pp. 149-150, 156, 161, 167, 170-71, 195

ānantarya-mārga
The path of "immediate succession" between the practice of the kṣānti-s (patiences) and the acquisition of the jñānas (wisdom-knowledges).
pp. 147-151, 154, 156

ānantarya
Immediacy (like between the cause and its effect).
pp. 147, 157

ānantya
Endlessness, infinity.
pp. 58

anāsrava-dharma-s
Pure, non-soiled factors of existence.
pp. 17-18, 44, 58

anātman (Pāli: anatta)
No-self, no (existence of) soul.
pp. 11, 96, 183

aṅga-s
"Limbs" or "members" as said of the stages of the Path.
pp. 146-47, 151

anidarśana
Not directly perceptible, invisible.
pp. 26, 38

anitya (Pāli: anicca)
Impermanence, destructibility of factors due to the doctrine of "momentariness" (kṣaṇikavāda).
pp. 11, 96

anityatā
(Force of) destruction.
pp. 46, 48, 77

anityatānirodha
Succesive extinction of *dharma*-factors of existence due to the law of impermanence (*anitya*) and theory of momentariness (*kṣaṇikavāda*).
pp. 135

anivartya
An *ārya* (saintly person) who does not "fall back" (or "relapse") into lower spheres of rebirth.
pp. 141

anivṛta
"Non-obfuscating," "non-obscuring," not offering hindrance to the performance of good deeds.
pp. 84

anivṛta-avyākṛta
"Non hindering (but morally) undefined, as said of certain karmically alloted proclivities.
pp. 47-48

antarāmaraṇa
Premature death.
pp. 194

anuśaya-s
Evil propensities or passions.
pp. 44-48, 56, 84-85, 88-89, 97, 102

anutpāda-jñāna
Knowledge of "non (future) origination," the last of ten "wisdom-knowledges" (*jñānas*).
pp. 132, 149, 152-53, 156, 159, 167, 174-75, 178, 185, 196

anvaya-jñāna-s
"Wisdom-knowledges" of Four Noble Truths as these apply to *rūpa* (form) and *ārūpya*-(formless) *dhātus* (psycho-cosmic spheres).
pp. 153-156

anvaya-kṣānti-s

"Pre-cognitive receptivities" (literally, patiences) of the Four Noble Truths as these apply to the rūpa and ārūpya-dhātus. They precede and are causes of the anvaya-jñāna-s (see above).
pp. 153, 156

āp

Water-element
pp. 23, 52

apramāṇābha-loka

Region of the "unlimited radiance" beings in the second cosmic plane of the Realm of Form (rūpa-dhātu).
pp. 159, 172

aprāpti

Force (saṃskāra) of "non-acquisition" or metabolic "rejection".
pp. 43, 48

aparimārgaṇa

"Without search" or "without investigation," said of the stages of the bhāvanā-mārga (Path of Contemplation).
pp. 150-52, 156

apratigha

"Non-resistance," penetrability.
pp. 24, 50

apratisaṃkhyā-nirodha

Extinction of dharma-factors of existence, mostly in reference to the avoidance of some future karmic destinations, an extinction which takes place "without the intervention of the wisdom-knowledges" (jñāna-s).
pp. 18, 131, 134-45, 155, 157-61

apūrvam

"Non-surpassed," ultimate.
pp. 110, 121

arahant, *arhat*
The advanced disciple who has reached the last stage of the Path, prior to achieving perfect enlightenment, Buddhahood and complete *nirvāṇa*.
pp. 18, 147, 149, 160-61, 167, 169, 174-75, 178, 197-98

araṇa
Unperturbed, untroubled (by passions, etc.).
pp. 17, 58, 125

araṇa-prajñā
"Passion-free" wisdom.
pp. 56

artha
Objective, purpose, scope.
pp. 116

ārūpya-dhātu
Realm of Formlessness (see *dhātu-s*).
pp. 132, 140, 147-49, 151-54, 158-60, 162, 167, 169-70, 173-74, 198

ārūpya-loka-s
Planes or cosmic spheres of the Realm of Formlessness.
pp. 64, 132, 169, 173

arūpāvacara-bhūmi-s
Stages and levels within the Formless spheres.
pp. 170, 173

arūpāvacara-devas
The (superior) beings belonging to the Formless spheres.
pp. 173

ārya
The saintly or noble person who follows the Noble Path.
pp. 18, 130, 132, 141, 147, 149, 151-52, 154-55, 159-63

ārya-aṣṭāṅgika-mārga
The "Eightfold Noble Path."
pp. 146, 150

aśaikṣa
The no-beginner, i.e., the arhat
pp. 147, 149, 160, 167, 197-98

aśaikṣa-mārga
The path of the arhat or of the "no-longer-a-novice," the last track of the Path closest to Buddhahood.
pp. 149-150, 156, 168, 174

asamāna, asabhāga
Unlikeness, heterogeneity.
pp. 107

asaṃjñika, asaṃjñi-sattva-s
Said of the sentient beings in the higher levels of the Path who enter into a state of unconsciousness.
pp. 156-159, 172, 197, 199

asaṃjñisamāpatti
State of unconscious concentration or cataleptic state as proper to the asaṃjñika-s.
pp. 158, 166, 169, 172, 174

asaṃskṛta-dharma-s
Non-conditioned, eternal factors.
pp. 18-19, 56, 132-134, 145

asaṃtīraṇa
"Without judgment." A characteristic of the Path of Contemplation (bhāvanā-mārga).
pp. 150-152, 156

āśraya
Support, basis of reliance.
pp. 9, 53, 57

aśubha
Impure, soiled.
pp. 46

aśubha-bīja-s
Impure, soiled (karmic) seeds.
pp. 46, 85

asukha
Unpleasant, disagreeable.
pp. 29, 39

atīndriya
Supersensitivity.
pp. 24

aupapattika-bīja-s
Pure karmic "seeds" originating from deeds which are performed under the sway of wholesome propensities.
pp. 85

avaivartika
See *anivartya*
pp. 141, 147

āvaraṇa
Hindrance, obstacle.
pp. 84, 191

āvaraṇa-pratighāta
Bodily resistance, impenetrability.
pp. 84

avidyā
Non-knowledge, ignorance.
pp. 75, 95, 97, 125

avighna
Offering no-hindrance or no-obstacle.
pp. 131

avijñapti-rūpa
"Non-manifest," (non-intimated) material element, as said of the karmic, subliminal residue from verbal and corporeal *karma*.
pp. 34, 36-7, 44, 56, 62-63, 82, 97-8, 109, 126, 170-71, 179-80, 182

avyākṛta
Morally undefined or neutral.
pp. 46-7, 84, 187

bāhya
External, objective.
pp. 24-5, 57, 112

bāhya-adhipati-phala
External, objective, "sovereign" fruition originating form Universal karma, i.e., the world-receptacle (bhājana-loka).
pp. 113

bāhya-bhāgya
External (worldly) karmic "allotment."
pp. 89, 99, 102, 117

bhājana-loka
The "world-receptacle," or external world-universe.
pp. 112-14, 117-20, 123, 130, 183

bhautika- (or upādāya-) rūpa
Derivative dharma-s of materiality (as deriving from the four great elements).
pp. 24-5, 33

bhava-cakra
The "wheel of existence," said of the twelve-linked chain of dependent co-origination (pratītya-samutpāda).
pp. 93, 96-7

Bhavāgra
Cosmic plane of the Arhat, the summit of the Realm of Formlessness.
pp. 160-61, 174, 198

bhāvanā
The active "permeation" or "impregnation" of seeds or perfumes, as enacted by karma.
pp. 85, 105, 110, 119, 122-23, 190, 193, 201

bhāvanā-mārga
The Path of Contemplation, as enacting the "impregnation" (bhāvanā) of the mind (citta) with the purest seeds or perfumes (vāsanāḥ).
pp. 85, 122, 143-44, 148-151, 154-56, 159-62, 167-171, 177-80, 184, 196

bhavaṅga-srotas
Subliminal stream of conscious existence as "impregnated" by karmic perfumes.
pp. 86-87, 191

bhava-saṃtāna
Serial (dharma-) flux of existence.
pp. 65, 79

bhinna
Specifically determined (as the species vs. the genus).
pp. 110

bhinna-sāmānya
Specific sameness.
pp. 111

bhūmi
Mental stage as it corresponds to cosmic planes of existence.
pp. 58, 170, 174, 189

bhūta
Primordial element of materiality (see mahābhūta-s).
pp. 23

bīja-s
The "seeds" of karma, as sown by human action for future germination of fruition.
pp. 89-92

bīja-saṃtati-pariṇāma-viśeṣa
Serial transformation or "metamorphosis" of the karmic seeds into their "heterogeneous" fruitions.
pp. 87-92, 104

bodhisattva
A Buddha-to-be, literally meaning "enlightened being", though not yet in possession of perfect nirvāṇa.
pp. 147, 180

brahma-deva-s
Beings of the Brahma-loka, first cosmic plane of the Realm of Form.
pp. 158, 171

Brahma-pāriṣadya
Assembly of the Brahmās in the Brahma-loka.
pp. 171

Brahma-purohita-deva-s
Attendants of Mahā-brahmā, the one who presides over the Brahma-loka.
pp. 171

Bṛhatphala
"Great Fruition" realm, a cosmic plane below the Akaniṣṭha heaven. It houses the asaṃjñika-sattva-s ("unconscious beings").
pp. 158, 172, 197, 199

buddha
The "enlightened one," or the "one who has reached the ultimate goal."
pp. 1, 4-7, 93, 105, 126, 147, 169

buddha-kṣetra
Buddha-lands, realms of Buddhahood.
pp. 185

caitasika-saṃskāra-s
Mental forces and conscious volitive functions.
pp. 43-48, 62-65, 73

cakṣur-indriya
Sight-faculty or visual organ.
pp. 25, 74, 77

cakṣur-vijñāna
Sight-awareness
pp. 77

catvāryāryasatyāni
The Four Noble Truths.
pp. 1

cetanā
The act of the conscious, free will (the formal constituent of individual *karma*).
pp. 43-5, 48-9, 58, 62-63, 68, 73-5, 80-1, 84, 108, 117, 167, 174, 198

cetanāviśeṣa
The changing, applied moves of the conscious will.
pp. 165

cetanāvṛtti
See *cetanāviśeṣa*.
pp. 165

cetayitvā-karaṇam
Human action as posited by the will (active *karma* as producing karmic deposits or "seeds").
pp. 80, 89-92

citta
The mind (*manas*) as "cumulative" of memories and of mental karmic seeds.
pp. 44, 48, 53, 82-3, 85-6, 97-9, 109, 118-19, 126, 168, 170, 173, 179-80, 182-84, 190-91

citta-mātra
"Mind-only". (a tenet of Buddhist Mahāyāna idealism).
pp. 182-84

darśana-mārga
The Path of Seeing, intellectual vision or understanding of the Four Noble Truths as still previous to the Path of direct Contemplation (*bhāvanā-mārga*).
pp. 147-157, 160-61, 165, 196

devakṣetra
The lands of the Gods or "superior beings" in the realms of Pure Form and Formlessness.
pp. 57

devaloka
Divine (superior) planes or cosmic levels of existence.
pp. 57

dhāraṇī
Supporter, said mainly of the earth (as support of life).
pp. 8

dharma
Duty, rule, teaching, law, characteristic, property.
pp. 73-7, 86, 97-8, 108, 114, 124, 130-31, 137, 143, 145, 181, 186, 191, 194

dharmāḥ (dharma-s)
Ultimate "factors" or constituents of existence.
pp. 8-9, 13, 15-6, 55-6

dhātu-s
"Elements" or also realms, spheres, whether mental or cosmic.
pp. 22, 54-58, 148

dhyāna
Meditation, exercise in concentration.
pp. 199

dhyāna-bhūmi-s
Stages or levels of meditation.
pp. 151

dravatva
State of liquidity, fluidity, wettness.
pp. 23

dravya
Substance, entitative factor.
(see also dravyaka-dharma).
pp. 17, 29, 49, 52, 64

dravyaka-dharma-s
"Entitative" (as distinguished from "functional") factors of existence.
pp. 49, 64

duḥkha
Suffering, first of the Four Noble Truths.
pp. 11-2, 17-8, 96, 125, 153-54

duḥkha-nirodha
Extinction of suffering, third of the Four Noble Truths.
pp. 129

duḥkha-samudaya
Origination of suffering, second of the Four Noble Truths.
pp. 65-66

dveṣa
Hatred.
pp. 45

dvīpa-s
The continents of earth as they deploy themselves in the four points of the compass around the mithical mount Meru.
pp. 196

garbha
Matrix, womb.
pp. 184

grāhaka-grāhya
The "grasping" (knowing) - "grasped" (known) correlation (subjective function - objective content) similar to Edmund Husserl's noesis-noema.
pp. 51, 189

ghrāṇa-indriya
Smell faculty or olfactory organ.
pp. 25

gotra-dhātu-s
Family-related elements of conscious experience, given in the number of three interrelated six-tuplets (eighteen dhātu-s).
pp. 53-54, 65, 75

hetu-pratyaya
"Root" (principal, proximate) causal conditions and concomitant (subordinate, remote) causal conditions.
pp. 67, 70

hetu-s (hetavaḥ)
"Root" causal conditions, as referred to six principal, proximate forms of causation.
pp. 97

hīnayāna
The "Small Vehicle" of Buddhism.
pp. 3, 7, 35, 52, 87, 93, 104, 118-120, 183

hṛdaya-vastu
The "heart-basis", material organ which seats the mind (manas, citta).
pp. 37-38, 188

indriya-s
Sources of "energy" or "power," i.e., faculties or organs of mental (manendriya), sensorial (prasādendriya), or of other bodily functions (kāyendriya).
pp. 24-26, 39, 58, 75-77, 98

īraṇakarman
Material quality of "motion" as proper of the air-element (vāyu), one of the four primary, great elements (mahābhūtāni).
pp. 23

īrṣyā
Jealousy
pp. 45

Īśvara
Proper name given - in Hinduism - to the personal manifestation of God (saguṇa Brahman).
pp. 119

Jambudvīpa
The continent at the South of the mount Meru.
pp. 196

jarā
Decay, deterioration, aging.
pp. 10, 46, 48, 101

jarā-maraṇa
"Old age and death," last link in the twelvefold chain of co-dependent origination (*pratītya-samutpāda*).
pp. 94-95, 101

jāti
(Force of) causal generation.
pp. 46, 48, 77, 92-95, 100

jihvā-indriya (*jihvendriya*)
Taste organ.
pp. 25

jīvita-saṃskāra
"Vital energy," a force determining the span of life in an individual.
pp. 45

jñāna-s
"Wisdom-knowledges," listed as ten in number, eight deriving from eight *kṣānti-s* and the last two attained through the Path of contemplation (*bhāvanā-mārga*).
pp. 49-52, 59, 62, 74, 133, 137-40, 145-47, 150-57, 160-62, 168-71, 178-81, 196-97

kāma-dhātu
Realm or sphere of desire, lowest of three psychocosmic spheres (see also *rūpa*- and *ārūpya*- *dhātu*-s).
pp. 56-7, 64, 141, 147-50, 153-54, 157-62, 169, 172, 180, 195-96

kāraṇa-hetu
The efficient, generative and "non-hindrance" cause (first of six principal causes or *ṣaḍhetavaḥ*).
pp. 72-3, 76-8, 106-07, 113-16, 118-19, 131-32, 195

karma

Human action as carrying its own future retribution.
pp. 4, 15, 36-7, 43-4, 46-8, 56, 58, 67-71, 75-6, 78-82, 84, 86-8, 90-91, 93-4, 96-7, 100-05, 107, 109-17, 119-27, 132, 137-39, 143-45, 157-58, 167, 170, 179-80, 182, 187-88, 190

karmabhava

Karmic existence or "becoming," tenth link in the twelvefold chain of codependent origination (pratītya-samutpāda).
pp. 68, 95, 100

karmaphala

The fruition of karma (reactive karma) as retribution.
pp. 44, 46

karuṇā

Mercy
pp. 12, 180

kāya-indriya (kāyendriya)

The tactile faculty or touch organ.
pp. 25

kāyika-vijñapti

Corporeal or bodily intimation (external manifestation) of the inner will.
pp. 35-6, 82

kāyika-karma

Corporeal action as morally qualified and distinguished from verbal (vācika-) and mental (mano-) karma.
pp. 36, 69-70, 80-1

khakkhaṭatva

State of solidity proper to the earth-element, the first of four primary or great elements (mahābhūtāni).
pp. 22

khara
Repulsion, repelling force, the characteristic of the earth element (pṛthivī).
pp. 22

kleśāccādita
Veiled by defilement (see also nivṛta).
pp. 84

kleśa-s
Defilements, afflictions, evil passions (see also anuśaya-s).
pp. 56, 89

kliṣṭa-manas
The "afflicted"-mind or Ego-, thought- and will-center, according to Buddhist idealism.
pp. 184

kṛtsna (Pāli: kasiṇa)
"Totality," "completeness," referring to the state of total absorption reached through the practice of concentration upon maṇḍalas and other devices.
pp. 163-66, 198

kṛtyika-dharma-s
"Functional" factors of existence as distinguished from "entitative" factors (dravyaka-dharma-s).
pp. 49, 64

kṣaṇa
The "moment" of existence or manifestation of any conditioned factors of existence (saṃskṛta-dharma-s).
pp. 134

kṣaṇika-saṃsarga
"Momentary co-emission" of dharma-s.
pp. 18, 74

kṣaṇika-vāda
The theory of "momentary" manifestation of the dharma-factors of existence.
pp. 108

kṣānti-s
"Patiences" or pre-cognitive states of dedication to the acquisition of the jñāna-s or "wisdom-knowledges" of the Four Noble Truths (see also ānantarya-mārga).
pp. 138-139, 147-160, 196

kṣaya-jñāna
"Knowledge of destruction," the ninth of ten "wisdom-knowledges" whereby the arhat knows that all his karmic residues (upadhi-s) have been destroyed.
pp. 149, 152-53, 156, 167, 174-75, 184

kuśala-karma
Wholesome, good karma producing rewarding retribution.
pp. 43, 48, 80

laghusamudīraṇatva
"Mobility" on account of lightness, the characteristic of the air-element (vāyu), fourth of the Great Elements.
pp. 23

laghutva
Lightness, weightlessness.
pp. 23-24

lakṣaṇa
Character, mark, attribute, phenomenal manifestation.
pp. 21-22

laukika-mārga
"Mundane Path," the one practiced by the Pṛthagjana (common person) as a preparation to enter the "supramundane Path" (lokottaramārga).
pp. 146, 150

laukikāgra-dharma-s
"Supreme mundane dharmas," or pure dharmas (factors) which prepare the "outsider" (pṛthagjana) to the Path to enter the latter.
pp. 150

loka-dhātu-s
Cosmic spheres as corresponding to the three mental levels of the "desire" (*kāma-*), "form" (*rūpa*) and "formless" (*ārūpya*) realms.
pp. 53, 64-65

mahābhūta-s
The "Great Elements," said of four primary factors materiality (*rūpa-s*): air, fire, water and earth, as representing the characters of motion, heat, liquidity and solidity.
pp. 28, 32-33, 37, 72-76, 124, 131, 186, 192

mahāsaṃghika-s
Followers of a pre-idealistic school of Buddhist thought.
pp. 86, 134, 182

Mahāyāna
The Great Vehicle of Buddhism.
pp. 3, 6, 12, 35, 71, 87, 93, 126, 147, 178, 180, 182, 184, 201

māna
Pride.
pp. 45

manas
Active aspect of the mind as distinguished from the passive or cumulative aspect (*citta*).
pp. 35, 37-38, 40-44, 49-59, 65, 75, 77, 82-83, 86, 98, 170, 179-80, 184, 189, 191

manas-ālambana
Mental (abstract) objects of thought.
pp. 77

manasikāra
Mental attention.
pp. 45

maṇḍala
A "circle," used mostly as the means of concentration called *kṛtsna-s* (or Pāli, *kasiṇa*-s), preliminary practices conducive to the mental states of the Realm of Form (*rūpa-dhātu*).
pp. 93, 163-64

manodhātu
The "mind" element (see *manas*).
pp. 55

mano-karma
Mental or intentional moral action, as distinguished from "bodily" (*kāyika*-) and "verbal" (*vācika*-) *karma*.
pp. 55, 69, 81-82

manovijñāna
"Mental" awareness as superior to the five kinds of "sensorial" awareness. In Buddhist idealism, however, this term designates the center of perception and apprehension, second of seven faculties deriving from the *ālaya-vijñāna* (storehouse of consciousness).
pp. 65

maraṇa
Death
pp. 92

mātsarya
Envy
pp. 45

mati
Thought, notion, understanding.
pp. 50, 59-63, 73-74

māyā
Force of illusion, creative force of Brahman, according to Hinduism. Deceit.
pp. 45, 104, 120-24, 189

moha
Stupidity
pp. 45

naiḥṣyandika-srotas
The "homogeneous" stream of generic and specific sameness in living beings.
pp. 74, 77, 109

nāmabīja-s
Mental (karmic) "seeds."
pp. 86

nāsāpuṭī
The nose.
pp. 27

naivasaṃjñānāsaṃjñā-āyatana
Mental level of "neither perception nor non-perception, "the highest level of the ārūpyadhātu, corresponding to the Bhavāgra cosmic plane.
pp. 168, 174, 185

nidāna-s
"Links," "members," as applied to the twelve links of the chain of interdependent co-origination (pratītya samutpāda).
pp. 94-102, 107

nikāya-sabhāga
"Community of nature," the force which transmits sameness from generator to generated.
pp. 45-56, 109-110, 113, 118, 191

nimitta
"Mark," "sign," said often of objective determinations (pariccheda).
pp. 42

nimittodgrahaṇa
Mental apprehension of objective, specific determinations (see udgrahaṇa).
pp. 41-42

nirodha
Cessation, state of extinction.
pp. 4, 18-19, 56, 130-32, 134-37, 139-43, 153-54

nirodha-samāpatti
Mental state of total arrest of conscious activities (see asaṃjñi-samāpatti).
pp. 197

nirupadhiśeṣanirvāṇa
nirvāṇa with no karmic residues or adjuncts, i.e., complete nirvāṇa.
pp. 143, 155, 161, 175, 179

nirvāṇa
State of extinction or emancipation from individual bondage, whether it be incomplete (partial) or it be complete (total).
pp. 7-9, 18, 56, 58, 101, 125-26, 130-34, 138, 140, 142-44, 147, 149, 152-53, 155, 160-62, 169-70, 175-85, 201

nirvicikitsā
"Without a doubt," certain.
pp. 151, 154

niḥṣyanda-phala
"Down-the-stream" fruition, as it follows from the universal sabhāga-hetu or "shared," "homogeneous" causation of specific and generic sameness in living beings.
pp. 74, 109, 112, 148

nivṛta
"Obfuscating," impeding, hindering, as said of the evil passions (anuśaya).
pp. 47, 84

nivṛta-avyākṛta
Morally undefined (neutral) but "obfuscating" and "hindering" as said of karmically alloted passions.
pp. 47-48

nivṛtābhisaṃskṛta-saṃskāra-s
Karmically "formed" obfuscating and hindering forces (kleśa, anuśaya).
pp. 58

pañcaskandhāḥ

The Five Assortments or Division of existence-factors (*dharmāḥ*). (See *skandha-s*).
pp. 19

pañcendriyāṇi
The Five Sense-organs (see *indriya-s*).
pp. 24, 54

paramāṇu-saṃghāta
Conglomerations of subtle atoms of *rūpaprasāda* (essential contituent of the sense-organs).
pp. 26

parinirvāṇa (Pāli: *parinibbāna*)
Perfect, supreme *nirvāṇa*.
pp. 19, 176, 177

pariccheda
The mental discrimination or discernment of objective characteristics or determinations (see *nimitta*).
pp. 42, 50

parihāṇi
"Relapse" into an inferior level of existence.
pp. 140-41, 194

parijñā
Wisdom-knowledge of the highest realms of existence.
pp. 137-38, 140, 142

parikalpita
Imagination, said mostly of the illusory character of the external objects in Buddhist idealism.
pp. 16

parimārgaṇa
Search, investigation, as proper to the *darśana-mārga* or "Path of seeing".
pp. 150-51, 165

pariṇāma
Process of transformation.
pp. 96

parīttābha-s

Beings of "limited radiance," reborn and living in the second region of the Realm of Form (*rūpa-dhātu*).
pp. 158, 172

pradhāna
"Exertion," "effort," as applied to the following of the Path.
pp. 158, 162

prahāṇa
"Abandonment" of levels of existence as "alloted" by the karmic process.
pp. 142, 144-45, 160-61, 166-67, 169, 180

prajñā
Supreme "wisdom," as proper to the enlightened person. Predominantly used in the *Mahāyāna* schools.
pp. 8, 41, 57, 140, 182

pramāda
Negligence, carelessness.
pp. 45

prāpti
The force (*saṃskāra*) of "acquisition," specially in reference to vegetative processes.
pp. 45, 48

prasāda
See *prasāda-rūpa*
pp. 23-24, 27-28, 33, 39, 42, 53, 188

prasāda-rūpa
Sutle matter which is constitutive of the sense-organs and which is "non-resistant" (*apratigha*) and "translucent" (*accha*) to the subjective awareness (*vijñāna*).
pp. 54, 59-60, 74, 98

pratighāta
"Collision," "obstruction," "resistance," mostly said of the external object as it "collides" against the subjective faculties or organs.
pp. 23-24

pratisaṃkhyā-nirodha

One of the three "unconditioned" (*asaṃskṛta-dharma-s*) as the absolute extinction of *one by one* of the karmic levels of existence as obtained by the acquisition of the wisdom-knowledges (*jñānas*).
pp. 19, 131-32, 134-45, 147, 155, 160-62, 169

pratītya-samutpāda

"Interdependent co-origination," "relational causation," the way of causal interconnection and co-arisal of all conditioned entities, and specially said of the twelve links of the *bhava-cakra* (wheel of existence).
pp. 93, 96-98, 103, 191

pratyaya

Remote, subordinate causal condition, as distinguished from *hetu*, contextually used as meaning principal, proximate causal conditions. (see *ṣaḍ-hetavaḥ*).
pp. 40, 70-71, 76-78, 111-12, 117

pravacana

The "spoken word" or preaching of the Dharma.
pp. 4

prayoga-mārga

The "preparative" or "application" (mundane) Path (see *laukikamārga*).
pp. 146

prāyogika-bīja-s

Wholesome karmic "seeds" produced by the "application" (*prayoga*) of the will when opposing evil passions and proclivities.
pp. 85

preta-s

"Hungry" spirits or beings living in a level of retribution below the level of the humans.
pp. 137, 156

prīti(-saumanasya)

Exalted feeling of joy experienced in the early stages of the *rūpa*- (form-) concentration.
pp. 165-66, 199

pṛthagjana
A "common person" or "outsider" to the Buddhist Path.
pp. 157, 197

pṛthivī
Soil- or earth-element, one of the four primary elements of materiality, as characterized by "solidity" and "repulsion."
pp. 22

pumindriya
Male sex organ.
pp. 38

puruṣa-sabhāgatā
The specific nature shared by rational or personal beings.
pp. 110

Pūrvavideha
The continent at the East of the central mount Meru, one of the four *dvīpa-s* or earthly continents.
pp. 196

rāga
Passionate, inordinate love.
pp. 45

raṇa
Turbulence, trouble, fight (see *saraṇa*, *araṇa*).
pp. 17

rūpa
Factors of materiality, one of the Five Divisions of *dharmas* (see *skandha*-s).
pp. 20, 33, 36-37, 56-58, 60-64, 72, 86, 110, 140, 147-50, 152-54, 156, 158, 162, 165, 169-70, 176-80, 194, 199

rūpa-bīja-s
Material "seeds" as deposited by "verbal" and "corporeal" human action (*karma*) and constituting the *avijñapti-rūpa*.
pp. 86

rūpa-dhātu

The "realm of Form," one of three psycho-cosmic spheres of existence (see *kāma*- and *ārūpya-dhātu*).
pp. 56-57, 64, 132, 141, 147, 151-52, 155, 158-60, 162, 166-67, 170, 173, 197, 199

rūpa-loka-s

Cosmic, rebirth levels of the Realm of Form.
pp. 57, 110, 189

rūpāṇi

Visible sense-matters as colors (*varṇa*) and shapes (*saṃsthāna*).
pp. 28-29, 131

rūpāvacara-devas

"Gods" (or superior beings) inhabiting the cosmic planes (*bhūmiloka-s*) of the Realm of Form (*rūpa-dhātu*).
pp. 171, 173

sabhāga

"Shared" allotment (or specific traits) as said of the similarity among individuals of the same species.
pp. 77-78, 85, 106, 113, 116, 123

sabhāgatā

See *nikāya-sabhāga*.
pp. 68, 73, 75, 109-111, 191

sabhāga-hetu

The "co-sharing" or "homogeneous" cause which transmits a "community of nature" (*nikāya-sabhāga*) from generator to generated.
pp. 73-77, 79, 108-113, 115, 148, 192

ṣaḍ-āyatanāni

The six "basis" or faculties of awareness, the mind and five sense-organs.
pp. 95, 98

sa-ādhāraṇa-bījas
"Common," "universal seeds" as "sown" by universal karma and producing universally shared effects, such as a "community of specific nature" and the "world-receptacle" or external Universe (bhājana-loka).
pp. 111, 123, 183

sadṛśa
Similar, same-looking.
pp. 191

sahabhū-hetu
Mutuality cause as principle of concausation or causal interdependency, one of six root-conditions (ṣaḍ-hetavaḥ).
pp. 73-74, 76

sahetuka-phala
Causal effect or "fruition" effected by generative causes.
pp. 144

śaikṣa
The novice or beginner in the practice of the Path.
pp. 18, 146-47, 150, 163, 197

sakṛd-āgāmin
The one who still is "to return once" to the kāma-dhātu level of the humans before becoming an anāgāmin or "non-returner" to the kāma-dhātu (Realm of Desire).
pp. 158

samādhi
Mental state of concentration or trance induced by the practice of meditation.
pp. 45, 140, 163, 167-68

samāpatti
"Attainment" as said of the higher states of concentration (see samādhi).
pp. 158, 166, 169, 172-174, 197

samānabhāgya
"Shared" sameness as this affects living beings of the same species (see *nikāya-sabhāga*).
pp. 68

saṃcita
Conglomeration, aggregation, said of the atoms of materiality.
pp. 9, 21, 27, 187

saṃgha
The Buddhist community or congregation.
pp. 5, 146, 179

saṃghāta
Conglomeration (of atoms of materiality). (See *saṃcita*).
pp. 9, 15, 21

saṃgraha
Seizing, grasping, com-prehending, as said of the mental activities.
pp. 6, 42

saṃgrahaṇa
Mental and perceptional "comprehension."
pp. 42, 51, 53, 99, 188

saṃjñā
Perception and notion (cognition) as deriving from multiple sensations (*vedanā*), third of the Five Divisions of dharma-s (*pañcaskandhāḥ*).
pp. 20, 41-43, 49-50, 55, 59-64, 73-75, 99, 108, 181, 188-89, 191

saṃprayuktaka-hetu
"Association-by-reliance" cause, the concausation effected by some causal conditions as these commonly rely (*samāśraya*) upon another principal root-condition; one of the six *hetu*-s (*ṣaḍhetavaḥ*).
pp. 74-75, 97

saṃpraharṣa
Exultant joy
pp. 159

saṃsāra
"Mundane existence" as subject to the karmic cycle of birth-death-rebirth.
pp. 12

saṃsarga
"Co-emission," simultaneous co-discharge of momentary dharmas (see kṣaṇika-saṃsarga).
pp. 17

saṃskāra-s
Volitive forces and proclivities, fourth of the Five Divisions of dharma-s (pañcaskandhāḥ).
pp. 20-21, 42-49, 57, 62, 64, 73, 95-99, 101, 104, 173, 198

saṃskṛta-dharma-s
"Conditioned,: "co-produced" factors of existence, as said of the Five skandhas, or divisions of dharma-s.
pp. 73, 130-133, 145, 181

saṃsthāna
External, bodily shape.
pp. 21, 29

saṃtāna
Serial, continuing, as said of the flux of momentary existence-factors.
pp. 45, 86, 191

saṃtīraṇa
Function of predicative judgment.
pp. 150-51, 156, 161, 165

samudaya
The origin (of suffering), the second of Four Noble Truths.
pp. 4, 18

samutpāda
Causal "co-arisal" whereby all twelve links of the wheel of existence are said to be the cause of one another.
pp. 4, 18, 93, 96

samutpanna
Causal "co-arisal" whereby all twelve links of the wheel of existence are said to be the *effect* of one another.
pp. 93, 96

samyaktva
Absolute perfection (*summum bonum*).
pp. 153, 175, 181

śānta
Peace, calmness.
pp. 166

saraṇa
Restless, turbulent, "with trouble."
pp. 17

śarīraceṣṭā
Gesture, gesticulation, as external intimation (see *vijñapti*).
pp. 187

sarvasaṃjñāvedayita-nirodha
Cessation or halting to all perception and sensation.
pp. 169, 174

sarvatraga-hetu
The "all-pervading" cause as said of "ignorance," last of the six hetu-s (*ṣaḍhetavaḥ*).
pp. 75, 96

sāsrava
Soiled, tinged with passions (*anuśaya-s*), as said of the impure *dharma-s*.
pp. 17-18, 21

sattva-loka
World of sentient beings.
pp. 119

sattva-sabhāgatā
Generic share of nature among all a sentient beings.
pp. 110

saumanasya
Emotion of exultant joy (see saṃpraharṣa, prīti-saumanasya).
pp. 159

savastuka
Having a "causal" basis.
pp. 19

savicikitsā
"With doubt," state of uncertainty.
pp. 151

skandha-s
"Heaps" or "divisions" (assortments) of dharmas (see rūpa-, vedanā-, saṃjñā, saṃskāra- and vijñānaskandha, pañcaskandhāḥ).
pp. 2, 49, 181

smṛti
Mindfulness, memory.
pp. 45, 151

sneha
"Cohesion," characteristic of the state of liquidity pertaining to the water-element (ap).
pp. 23

sopadhiśeṣanirvāṇa
Nirvāṇa with "adjuncts" or karmic residues; incomplete, partial nirvāṇa (see nirupadhiśeṣanirvāṇa
pp. 143, 156, 161

sparśa
Contact, said mainly of the subjective faculties or organs with their corresponding objects.
pp. 38-42, 49, 53, 55, 59, 95, 98, 100, 188

sparśāyatanāni
Basis of contact (between subject and object) as said of the five sense-organs.
pp. 38

spraṣṭavya-dravya
Tangible entity.
pp. 33

spraṣṭavya-viṣaya
Tactile sense-matter, the immediate object of the touch-organ.
pp. 38

srotāpannārya
The noble man who has joined the stream (of the followers of the Path).
pp. 146-47, 150-51, 158, 197

śrotra-indriya
Auditory faculty or sound-organ.
pp. 25

sthiti
"Subsistence," as said of the moment of the *dharma*'s existence or manifestation in the present, prior to its extinction (*anityatā*).
pp. 46, 48

strīndriya
Sex organ of the female.
pp. 38

styāna
Indolence, lazyness.
pp. 45

śubha
"Excellent," "blessing," as said of good, wholesome (*kuśala*) actions and karmic "seeds" (*śubha-bīja-s*).
pp. 46

Śubhakṛtsna-loka
Plane of the beings of "pure fixation," fourth cosmic level of the Realm of Form (*rūpa-dhātu*).
pp. 159, 172

śuddhāvāsa-kāyika-devas
"Pure abode, bodily gods," the superior beings who stay "equally young" in the *Akaniṣṭha* heaven.
pp. 173

śukha
Pleasure, aggreeability.
pp. 166

svalakṣaṇa
Apparent, phenomenal manifestation (of the factors of existence) in the present, as distinguished from svabhāva, or their "noumenal" givenness in the past and future.
pp. 8, 17

tathāgata
The "Thus-come and/or thus gone," an appellative of the Buddha, specially in Mahāyāna literature.
pp. 183-84

tathāgata-garbha
The "womb of the thus-come," said of the potentiality to enlightenment and Buddhahood in the individual mind, and also applied later to the potentiality of tathatā (Thusness) to bring forth the Universe.
pp. 184

tathatā
Thusness, the primal and ultimate "ground" of Reality, according to Mahāyāna literature.
pp. 184, 201

tejas
The "fire-element" one of the four primary elements (mahābhūtas).
pp. 23

triadhvānaḥ
The "Three Roads" of time (future, present, past).
pp. 16

tṛṣṇā
Craving, desire, appetite.
pp. 21, 95, 99

upādāna
Clinging, attachment.
pp. 21, 67, 95, 99

upādāya-rūpa-s
See bhautika-rūpa
pp. 22-25, 37

upadhi
"Adjunt" or "remnant" as said of the still remaining karmic "seeds" in the still incomplete or partial nirvāṇa and visaṃyoga (disjunction).
pp. 69, 104, 121, 143, 166, 171, 173, 179

upekṣā
Mental state of aquanimity.
pp. 166-73, 178-80, 200

upalabdhi
Pure subjective function of "apprehension" as exercised by vijñāna (subjective "holding" on the part of the subject's awareness).
pp. 52

uṣṇatā, **uṣṇatva**
"Heat," the characteristic of the "fire-element" (tejas).
pp. 23

utsarga
Ejection, emission (see saṃsarga).
pp. 17

Uttarakuru
The Superior continent, North of the mount Meru, one of the four dvīpa-s or continents. Said also of the inhabitants of this continent.
pp. 157, 196

vācika-karma
"Verbal" karma as distinguished from the "mental' (mano-) and "corporeal" (kāyika-) human action.
pp. 36, 69-70, 80-82, 180

vedanā
Sensation, feeling, second of the Five Divisions of dharma-s (skandha-s).
pp. 20, 39-43, 58-59, 62, 64, 67, 73-75, 95, 99, 181, 188-89, 191

vāg- (or vācika-) vijñapti
"Verbal intimation" of a mental intention which results in the positing of vācika-karma.
pp. 35-36, 69, 187

varṇa
Color
pp. 21, 28

vāsanā-s (*vāsanāḥ*)
"Perfumes," as said of passive *karma* as this impregnates the passive, cumulative mind (*citta*). Used very often as synonimous with *bījas* (karmic "seeds").
pp. 37, 82, 89-92

vastu
"Basis" of things, real object, substance.
pp. 19, 194

vastumātragrahaṇa
Basic and simple apprehension of something.
pp. 189

vāyu
The air-element, one of the Four primary elements or *mahābhūtas*.
pp. 23

vicāra
"Searching thought," as distinguished from *vitarka* ("sustained thought").
pp. 45, 159, 165, 178, 197-98

vicikitsā
Doubt, hesitation.
pp. 196

vighna
Obstruction, impediment, prevention.
pp. 135-41, 145

vihāṇi
"Abandonment" or "avoidance" of future destinations due to wholesome causes other than "wisdom-knowledge" (*jñāna*).
pp. 139, 142, 145

vijñāna
Discriminative consciousness, pure subject-awareness exerting the function of comprehension and abstraction (*saṃgrahaṇa*, *udgrahaṇa*). It con-

stitutes the mind in both its active (manas) and cumulative aspects (citta). Last of the Five Skandha-s.
pp. 20-21, 24-25, 36-37, 41, 43, 49-58, 62, 64, 77, 83, 95, 98, 108, 173, 181

vijñānānantyāyatana
The mental stage in which the "infinity of consciousness" is experienced.
pp. 167, 173

vijñānavāda
"Cognitionism," the doctrine of Buddhist idealism.
pp. 35, 125

vijñapti
External "intimation" or expression of a mental intention, whether it be verbal (vācika-) or corporeal (kāyika-).
pp. 34-36, 52, 82, 187

vijñaptimātratā
"Consciousness-(projection-)only," the doctrine of Buddhist idealism.
pp. 35

vikalpa
Mental discourse, carrying the connotation of "indecisive," "hesitating," "fanciful," not accompanied by certitude.
pp. 42, 151, 165, 189

vimokṣa-s
The gradual liberations or emancipations of the different levels of existence as deriving from the acquisition of the "wisdom-knowledges" (jñānas).
pp. 156

vimukti-mārga
The Path of seven "wisdom-knowledges" (jñānas) within the darśana-mārga (Path of Seeing).
pp. 147-49, 150-151, 154, 160

vinivartanīya
"Relapsing" into lower levels of existence.
pp. 169

vipāka-hetu
The "maturation" cause, the form of causation proper to the individual karma-process, one of the six hetu-s or principal root-, causal conditions (ṣaḍ-hetavaḥ).
pp. 76-80, 83, 87-90, 93, 101-5, 107-8, 116, 121, 126, 191

vipāka-phala
The effects or fruition from individual karma as resulting through the vipāka-hetu form of causation.
pp. 88-92, 114, 117, 144, 186

vīrya
(Psychic) energy.
pp. 174

visaṃyoga
"Disjunction" from karmic levels of existence as gradually effected by the acquisition of ten "wisdom-knowledges" (jñānas). A correlate to the pratisaṃkhyā-nirodha or extinction "through wisdom-knowledge".
pp. 75, 131, 141-42, 144-45, 149, 153-54, 156, 160-62, 170, 179-80, 195

viṣaya-s (viṣayāḥ)
The sense-matters or stimuli of the five sense-organs.
pp. 25, 28-34, 54, 58-60

viṣayālambana
Gross material object of perception.
pp. 188

viṣayanimittagrahaṇa (or viṣayaviśeṣarūpagraha)
Apprehension of material characters or determinations.
pp. 42

viṣayapratighāta
The "collision" of any sense-organ with its corresponding "sense-matter."
pp. 191

viṣayaviśeṣasaṃgrahaṇa
(See *viṣayanimittagrahaṇa*)
pp. 49

viśeṣa
Differentiation, variation.
pp. 42

viśeṣabhāgya
"Disparity" of karmic allotment as affecting different individuals.
pp. 68

viśuddha
Pure, purified (*viśuddhi*: purification).
pp. 49

vitarka
"Sustained thought," a function of the mind (see *vicāra*).
pp. 45, 159, 165-66, 178, 198

vṛddhi
Growth, development.
pp. 23

vṛtti
Activity, function, modification of the mind or will.
pp. 22, 26

vyākṛta
Morally "defined" either as good or evil (as distinguished from *avyākṛta*: morally neutral).
pp. 46, 80, 84, 188

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Prof. Alfonso Verdu was born in Alicante, Spain, in 1925. In 1963 he obtained his Ph.D with a dissertation on the phenomenology of Eastern mysticism. In the Fall of 1966 Prof. Verdu was accepted as a visiting lecturer by the Department of Philosophy at the University of Kansas, U.S.A. Two years later he became associate Professor of Philosophy and East Asian Studies and in 1972 he was promoted to full professorship. Beyond Eastern and Buddhist thought, his teaching specialities cover medieval philosophy, phenomenology and the philosophies of Hegel, Husserl and Heidegger. Prof. Verdu has in the meantime obtained two teaching awards and has published four extensive books on Eastern and Buddhist thought, including the present one. His most comprehensive work on Buddhist philosophy, *The Philosophy of Buddhism: A "Totalistic" Synthesis*, has been just published by Martinus Nijhoff BV, the Hague, London and Boston.

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